

تحقيق المعرفة

THE WAJIBAT WHICH ARE NECESSARY TO KNOW

- THE THREE FUNDAMENTAL PRINCIPLES -

BY ABU MUHAMMAD AL 'AZDI

EXPLANATION OF SHAYKH ABU BARA'AH AS SAYF



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

تَحْقِيقُ الْمَعْرِفَةِ بِالْوَاجِبَاتِ الْمُتَحَتِّمَاتِ الْمَعْرِفَةِ

Tahqiqul Ma'rifa bil Wajibāt al- Mutahatimāt al- Ma'rifah

[The Three Fundamental Principles]

Written By Abu Muhammad al-Azdi

تَقَبَّلَهُ اللَّهُ

Explanation of Shaykh Abu Bara'a as-Sayf

حَفَظَهُ اللَّهُ

Translators note: This is an approximate translated transcription of the audio lectures by Shaykh Abu Bara'a as-Sayf, providing commentary of the booklet "Tahqiqul Ma'rifa bil Wajibāt al Mutahatimāt, a booklet which consists of combined mutun of I'tiqad, section: "The Three Fundamental Principles". Please note, we have paraphrased when necessary for ease of reading and understanding.

Colour codes of the text are as follows:

Red: Shaykh Muhammad bin Abdul Wahhāb رحمه الله

Black bold: Shaykh Muhammad al-Azdi تقبله الله

Regular: Shaykh Abu Bara'a as-Sayf حفظه الله

All Praise is for Allah the Lord of the universe, and may the peace and blessings be upon the best of creations, as for what follows..

We will begin reading and providing commentary of the booklet written by the brother, the Mujahid نحسبه والله حسيبه, may Allah accept him among the Shuhadā, our brother; Abu Muhammad al-Azdi, and he is from the brothers whom we met in dar al-Islam, who was at that time the acting deputy Amir of "Maktab al- Buhuth Wal - Iftā", (office of research and iftā) in dar al-Islam. Although my meeting with him was for private purposes, we were touched by his sidq/truthfulness and khayr نحسبه والله حسيبه ولا نزكي على الله احدا.

He wrote this booklet providing explanation of the risālah "Al-wajibat al-Mutahattimat al-Ma'rifah", and what relates to the conditions of Laa ilaha illallāh, and the nullifiers of Islam which was written by the Imam of Da'wah Najdiyyah; Muhammad bin Abdul Wahhāb and his grandchild, Shaykh Muhammad bin Abdul Rahman al-Hassan رحمهم الله تعالى.

The study exclusively discusses that which relates to tawheed, what nullifies tawheed and the conditions of Laa ilaha illallāh, especially what relates to the first rukn/pillar of Iman, namely; Iman billah/faith in Allah.

We shall read through the booklet and comment if necessary, and we ask Allah for assistance and tawfiq..

Preface

[Summary]

All Praise is [due] to Allah, Lord of the Worlds, Possessor of great Bounty, and may the prayers and peace be upon Muhammad, the truthful and trustworthy one, and upon his family and his faithful companions, and upon those who follow them in goodness until the Day of Gathering and ad-Deen..

Matn al-Wajibat al- Mutahatimāt al-Ma'rifah:

This is a book which consists of some works authored by the Imam of Da'wah - Najdiyyah, Shaykh al- Mujaddid Muhammad bin Abdil Wahāb [may Allah have mercy on him], except the conditions of Laa ilaha illallah, which is authored by his grandson, Shaykh Abdul- Rahman bin Hassan (may Allah have mercy on him).

These are considered to be the most important subjects of knowledge, and are the most appropriate to begin with, as they are concise and discuss the principles and foundations of matters relating to Aqeeda/creed, and the most important principle of all, which is the asl of the usool ad-Deen, that being; to single out Allah with that which is exclusively specific to Him and the wording of the Shahadah and what is entailed in it's meaning, its pillars, conditions and that which contradicts tawheed and what nullifies Islam.

Note: Since the explanation and clarification of a matter takes precedence over that which contradicts it, thus we have delayed the mention of the nullifiers of Islam. Allah is One, none has the right to be worshipped but He.

The Three Fundamental Principles

This is the beginning of the first message of the book "Usool ath- thalātha" and is originally authored by Imam of da'wah, Muhammad bin Abdil Wahāb (may Allah have mercy on him), as we have mentioned. We have only mentioned a summary of the book, as the original discusses each principle with its definition, evidence, examples etc. at length, but we in turn, will mention and explain briefly what is appropriate for this stage of masāil/issues.

الأُصُولُ الثَّلَاثَةُ الَّتِي يَجِبُ عَلَى كُلِّ مُسْلِمٍ وَمُسْلِمَةٍ مَعْرِفَتُهَا، وَهِيَ مَعْرِفَةُ الْعَبْدِ رَبَّهُ، وَدِينَهُ، وَنَبِيِّهِ مُحَمَّدًا ﷺ

The Three fundamental principles, which are obligatory for every Muslim to know, male and female, and that is the servants knowledge of his Lord, his religion and his prophet ﷺ

Regarding his statement [al- Usool] principles/roots: Usool/roots is the plural for asl/root, and it is what other [matters] are built upon and branch out from.

As Allah Ta'āla said:

{أَلَمْ تَرَ كَيْفَ ضَرَبَ اللَّهُ مَثَلًا كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ أَصْلُهَا ثَابِتٌ وَفَرْعُهَا فِي السَّمَاءِ}

{Have you not considered how Allāh presents an example, [making] a good word like a good tree, whose root is firmly fixed and its branches [high] in the sky?} [Ibrahim:24]

The Principles/ الأُصُول

Asl is what other matters are built upon, and Allah عز وجل mentioned the same term (asl) in His Book which holds the same meaning as that of the Arab language.

Abu Muhammad al Azdi used this verse (14:24) as evidence for this term asl, which means the root/foundation of the tree, and it is the portion which is firmly buried (established) underground, upon which the remaining tree, the trunk, branches and leaves stand. This is asl/root/foundation.

We have previously mentioned that generally the words in the Arabic language, have a number of indications and meanings (when discussing masāil of Shar'iah).

At times, a word may possess all possible indications and meanings, (i.e. having shar'i, urfi, istilahi and linguistic meaning), other times it may only possess a part of the possible indications and meanings it holds.

What are these meanings?

Generally, words in the Arabic language have more than one meaning. Some have a linguistic, Shar'i, Istilāhi/technical (or literal) and 'Urfi/customary meanings.

Linguistic meaning: this refers to a particular meaning of a word which the Arabs knew of before Divine Revelation; namely the Quran and Sunnah.

So the Arabs knew the meaning of these terms amongst themselves in their language, like the term "Salah" in the Arabic language, which means dua/supplication or Zakah which linguistically means 'to purify', or siyam which linguistically means 'to abstain', or the term "tajweed" which means 'tahseen'/'refinement' or 'perfection', or the term "jihad" which linguistically means 'to struggle'. So these are words in the Arabic language which had a meaning prior Divine Revelation was revealed to Muhammad bin Abdillah ﷺ This is in reference to the linguistic meanings. Hence, it is said; "What is the linguistic meaning of Salah?", or "What is the linguistic meaning of Zakah?" and so forth.

Shar'i meaning: we said the second type is a meaning given to words by the Shari'ah. It is a meaning which the Shari'ah has added to a word in the Arabic language, and this additional meaning given by the Shari'ah is one which the Arabs did not know of prior Divine Revelation upon Muhammad bin Abdillah ﷺ This is known as the Shar'i meaning. It is known that the Quran and Sunnah have been revealed in the Arabic language, therefore the asl (by default), the shar'i terms (or the words of the Quran and Sunnah) and what they indicate and what they mean is same as the linguistic meaning they have in the Arabic language known among the

Arabs. However, at times, the Shari'ah has added a new meaning to a term which the Arabs didn't know of before.

E.g. As we said previously, Salah means dua/supplication, but when Allah said, {And establish the prayer and give Zakah}, the Salah came to mean the Ibadah which opens with takbeerah al-Ihram, and ends with tasleem, which must be performed in a specific manner at specific times. This meaning of Salah wasn't known to the Arabs in the manner which the Shari'ah defined.

Likewise, the term Zakah, which linguistically means to purify. Then the Shari'ah gave an additional meaning to this term which is a specific amount of wealth to be given in charity at a specific time with specific conditions. Likewise sawm/fasting and tajweed. These are the shar'i meanings of the words. They are additional meanings given to some words by the Shar'iah, so it is said, "What is the Shari' meaning of Salah, etc.

Istilāhi/technical (or literal) meaning: the third, is the istilahi meaning of a word which the scholars have designated according to their usage of the word in their field of Islamic sciences. E.g. The word "khabar" in the Arabic language generally refers to every matter/speech which one hears, after which he either accepts or denies that.

However, according to istilah/terminology of the scholars of language, khabar is an ism/noun which comes after muftada/predicate which completes the meaning of a nominal sentence.

Also, the same term "khabar", according to the istilah/terminology of Muhaditheen (scholars of hadith), is everything which has been narrated by the Prophet ﷺ and others, and is then divided into hadith and athar/narration. So hadith is what has been reported by the Prophet ﷺ while the athar are the reports narrated by other than the prophet, from the Sahabah and tabi'een.

Likewise the term "Sahih", which linguistically (even before Divine Revelation) meant something which is free from defect, (i.e. in a healthy state) and the opposite is unhealthy. A man is sahih/healthy or saqim/unhealthy. However, according to the usage specified by the Muhaditheen, it refers to a hadith which has been narrated via a connected chain of transmission which meets the five set conditions of a sound narration.

The meaning of "Sahih" according to the istilah/usage designated by scholars of usool, it refers to one of the ahkam wad'ee, (constituting an enactment, like sabab/cause or shart/condition, preventative, validity, etc. So Sahih according to them is a description which defines Ibadah or contracts, and is referred to as "Sahih" /valid, (the opposite being corrupt) whereby one is

acquitted from its obligation by performing it correctly (which doesn't require one to repeat the action).

'Urfi/customary meaning: the fourth is a meaning which is given to a term according to the usage and custom of the people, which is known among themselves in speech and according to their dialects and areas in which they live. E.g., the term dābbah/living creature (or beast) varies according to its usage in each area or country. According to the customary usage, it generally refers to everything which stands on four legs, like a horse, donkey, mule, the animals which generally walk on all fours. But in the language of the Arabs and according to Shari'ah, it refers to everything which walks, whether on four (legs) or otherwise, as Allah said, {Allah has created every [living] creature from water. And of them are those that move on their bellies, and of them are those that walk on two legs, and of them are those that walk on four. Allah creates what He wills. Indeed, Allah is over all things competent.} The creatures which walk on two (legs) is also called a dābbah which also includes the humans, as Allah said, {Indeed, the worst of living creatures in the sight of Allah are those who have disbelieved, and they will not [ever] believe.} Here, the customary meaning of this term differs to that of Shar'iah.

So for example, someone takes an oath in Allah not to hit a dābbah/beast, then he hits a human. Must he expiate for that oath because a human according to the linguistic and shar'i meaning is a dābbah? No. Because when he took the oath, he intended by it what is known to him (i.e. its customary usage), so the shar'i meaning is not taken into account here, and this is a well known principle of fiqh, "to complete the statement of the speaker as he intended."

Likewise the term walad, (child). Among the people in many Arab countries, the term walad refers to a male child. This is the urfi/customary meaning of the term walad. However, among the Arabs in other places and according to shari'ah, this term includes both the female and the male child, as Allah عز وجل mentioned,

{يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ لِلذَّكَرِ مِثْلُ حَظِّ الْأُنثِيَيْنِ ۚ}

{Allah commands you regarding your children: the share of the male will be twice that of the female.}

For example, someone took an oath not to give wealth to his walad, then he gave some to his female daughters. Do we say to him you took an oath you wouldn't give your walad/children wealth and walad both linguistically and in Shar'iah means children, so you'll have to make

expiation for that oath? No. Rather he is dealt with based on what he knows the word to mean according to his usage. So he doesn't need to expiate for that because according to his customary usage, walad doesn't include the female children, and so forth.

Asl

Likewise, the term asl/root/foundation: it is what other matters are built on. So it is said the asl/foundation of a wall is the part which is buried underground, upon which the remainder of the wall stands, and asl/foundation of the house is the portion underground upon which the remainder of the house is built. Likewise, the asl/foundation of a tree are the roots which are buried underground, upon which the trunk, branches and leaves stand (i.e., branch out from).

The shar'i meaning for the term asl is the same as the linguistic meaning, as Allah said, / أَصْلُهَا / ثَابِتٌ وَفَرْعُهَا فِي السَّمَاءِ {whose root is firmly fixed and its branches [high] in the sky?}

So his statement, usool ath-thalatha (the three foundational principles), which are to have Knowledge of Allah, His Deen and His Prophet ﷺ, these are the principles upon which the whole the Deen is built, and he (the author) astalah/designated the term usool for it. Why are they usool/foundational principles? Because this is what all of the Deen is built upon. Whoever doesn't know his Lord, his Deen nor his prophet, then which Deen does he follow?!

Regarding his statement [three]: He mentioned they are three because they are mentioned together in the texts [of Quran and Sunnah], and they are the three principles which the servant will be asked about in his grave. It has been reported in a hadith in the Sahihayn and others, on the authority of Barā bin 'Āzib and other Sahabahs [may Allah be pleased with them], regarding the questioning of the deceased in his grave about these three principles: *"..as for the believer, Allah will keep him steadfast with the firm Word 'of faith'. On the other hand, a hypocrite or a doubtful person will reply, ' Alas, alas! I do not know! I heard the people saying something and so I said [the same]. ' So he will be struck with an iron sledge-hammer, his voice is audible to everything except human beings; and if they heard it, they would fall down unconscious."*

The Three principles/الأُصُولُ الثَّلَاثَةُ

The Three Foundational principles: if one doesn't know these principles, his Deen cannot be actualised nor established, because the whole Deen is founded and built upon these three principles. The three principles are in fact indicated by the Shahadatān itself as it leads the servant to the knowledge of his Lord and His right of worship Alone, and also indicates to the knowledge of His Messenger ﷺ and his right of being fully obeyed by the permission of Allah, other than the creation. In addition, the Shahadatān indicate to the knowledge of the religion of Islam, which is what Allah sent the Messenger ﷺ with to convey which are the two types of Revelation, (the Qur'an and the Sunnah), and that this is the only true religion which Allah accepts and is pleased with, and Allah doesn't accept any other religion than the religion he sent with Muhammad ﷺ. Thus, the Shahadatān in itself indicate to these three principles and this is why it is the greatest and most important of the pillars from the pillars of Islam and is the first matter one is obligated to learn and study after embracing Islam, and this is the pillar by which one enters Islam after which he is dealt with like the Muslims.

Likewise, it has been reported in Sahih Muslim, from the hadith of Ibn Abbas bin Abdul-Muttalib (may Allah be pleased with him), that he heard the Messenger ﷺ say: *"Whoever is pleased with Allah as [his] Lord, and Islam as [his] religion, and Muhammad as [his] Prophet, then he has tasted the sweetness of faith."* [Narrated by Muslim]

Furthermore, when contemplating, we find that the millstone of the religion, around which the religion and its foundations revolve, are the three principles, to which all matters return.

Explanation, [of the three principles]: The Wisdom of bringing the two creations into existence, (i.e. mankind and jinn) is, "to worship Allah in accordance to His Shari'ah- which was conveyed by His Messenger ﷺ"

As Allah Ta'āla said:

{And I did not create the jinn and mankind except to worship Me.} [Al-Dharyat:56]

To worship Allah/ أَنْ يَعْبُدُوا اللَّهَ :

It is necessary to add the word "Alone"; to worship Allah "Alone" because there are those who worship Allah and worship others alongside with Him, and so he is not considered a Muslim and neither has he fulfilled the purpose for which he was created, as Allah said, {And I did not create the jinn and mankind except to worship Me.} The purpose of the creation of jinn and mankind is to worship Allah Alone, without associating others with Him, in a manner, method and form which Allah revealed to His Messengers, the seal being the Prophet Muhammad ﷺ. Allah (Azza Wa Jal) said:

وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ

{And whoever desires other than Islām as religion - never will it be accepted from him, and he, in the Hereafter, will be among the losers.} [3:85]

So after Allah sent Muhammad ﷺ, He will not accept any other claim to a religion other than the religion of Islam which is the Shari'ah of Muhammad ﷺ and Allah عز وجل is not worshipped alone except through the Shari'ah of the Rasul. It is impossible that He be worshipped alone by ones aql/intellect and whims. Allah doesn't accept this. Rather he only accepts it by following the Messenger and in accordance to the method and manner He revealed to His Messenger.

وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا لِيُطَاعَ بِإِذْنِ اللَّهِ

{And We did not send any messenger except to be obeyed by permission of Allāh.} [4:64]

Thus, He sent His Messengers to be obeyed, so that they may guide mankind to the worship of Allah Alone, and this is what the three principles and rituals of the religion are founded upon.

So every Messenger whom Allah sent was sent to be obeyed, and the first matter they were sent with, was to teach the Shari'ah to guide the people to worship Allah Alone by it, and to disbelieve in everything worshipped beside Him, performed in a manner, method and form which was established and explained according to the Shari'ah in that time.

As for the person who wants to single out Allah Alone in worship and to disbelieve in the taghut by his aql/rationale alone, based on his whims and desires without turning to the guidance of the Shari'ah, then this is forbidden and impossible. This is because the Shari'ah and the legislation of the Messengers is the means by which Allah explained and guided the people and explained how He is to be singled out in worship Alone, and how He is to be worshipped, and what pleases Him, and what is obligatory/wajib, and what is forbidden etc., as it has been mentioned in the hadith in Bukhari by Abu Hurayrah, that the Messenger of Allah ﷺ said, "Allah the Exalted has said: 'I will declare war against him who shows hostility to a pious worshipper of Mine. And the most beloved thing with which My slave comes nearer to Me is what I have enjoined upon him; and My slave keeps on coming closer to Me through performing Nawafil (prayer or doing extra deeds besides what is obligatory) till I love him..'" until the end of the hadith.

The means one draws close to Allah *سبحانه وتعالى* is through ibadāt, *مما افترضت*, refers to that which He has made fardh/obligated through the Shari'ah upon the tongue of the Messengers, the last of the Shari'ahs being the Shar'iah of Muhammad. There is evidence in this that one draws close to Allah through farāidh and nawāfil. Where are these farāidh and nawāfil? They're found in the shar'iah of the Messengers. It is the Shari'ah which guide us to how Allah should be worshipped Alone and what are the ibadāt by which we can draw close to Allah, and what are its timings and what is the method and manner the worship is to be performed which Allah loves and is pleased with. It is the Shari'ah which guides to all this.

Likewise, it is the Shari'ah which informs us what the limits of worship are and what isn't considered worship, and what is the method and manner of a worship, if given to other than Allah عز وجل, it becomes worship to other than Allah, and how to disbelieve in them and what is from the level of Asl al-Iman from kufr bit-taghūt and how to avoid it, and what is from the level of kamal al-Iman al-Wajib, which if abandoned one becomes a fasiq and not a kafir. So

tawheed cannot be achieved except through the Shari'ah of the Messengers and it is absolutely impossible that anyone can actualize tawheed through his own intellect and desire because there is no tawheed nor worship of Allah except it is sent through divine revelation in the Shari'ah. This is why all Messengers were sent to explain and clarify tawheed. Allah said, {And We certainly sent into every nation a messenger, [saying], "Worship Allāh and avoid ṭāghūt."} [16:36]

And Allah said, {We never sent a messenger before you 'O Prophet' without revealing to him: "There is no god 'worthy of worship' except Me, so worship Me 'alone'."} [21:25]

So since the time of prophet Adam until our Prophet Muhammad bin Abdillāh ﷺ, Islam in all eras was the worship of Allah Alone in accordance to the Shar'iah of the Messenger who was sent to his particular nation, as the Prophet ﷺ said, "Every Prophet used to be sent to his nation exclusively but I have been sent to all mankind." So Allah sent messengers to every nation, and their Islam was the worship of Allah Alone without associating others with Him in accordance to that particular Shari'ah.

ان يعبدوا الله – بشريعة – بلغها رسوله

(to worship Allah in accordance to His Shari'ah which was conveyed by His Messenger ﷺ)

As for our statement "*to worship Allah*": this is what relates to the first principle, which is to have Knowledge of Allah.

And our statement, "*With the Shari'ah*": this is the second Principle, which is to have Knowledge of the religion of Islam.

And our statement, "*which was conveyed by His Messenger*": this is what relates to the third Principle, which is to have Knowledge of the Messenger . ﷺ

Shaykh Abdul Latif bin Abdul Rahman bin Hassan [may Allah have mercy on him] said, "*Being pleased with these three principles, is the millstone [i.e. pillar] of the religion, and upon it revolves the reality of knowledge and certainty.*" [Durrar as-Sanniyah 355/8]

Regarding his statement, "which are obligatory for every muslim to know, male and female": Which means, it is necessary for each mukallif [sane and mature one], male and female, the free and the enslaved, to learn about them.

This means, it is necessary for each mukallaf (sane mature one), male or female, the free and the enslaved, to learn about them. The Wajib is what one is commanded with in order to abide by it, which would cause him to be punished if he abandoned it.

Wajib/obligatory: this means it is necessary for every mukallaf/sane adult, to learn and seek this knowledge.

What does mukallaf mean?

A mukallaf according to the shar'i meaning is the one upon whom the Pen has passed and so he becomes a mukallaf, (i.e. a mature sane person who is charged with Islamic duties). So he becomes charged with the responsibilities of Shari'ah, with regards to its commands and forbidden actions, and everything else in Shar'iah.

Upon whom is the Pen passed?

It is every baaligh/mature and 'aaqil/sane person.

Baligh, which means everyone under the age of buloogh is excluded and isn't considered a mukallaf. This excludes anyone under this age, like children.

The person must be sound of mind. This excludes anyone who has lost his mind, even if it's for a specific period of time, like when one is sleeping, or is in the state of insanity, and this doesn't include insanity caused by one's own self like being drunk or unconscious due to alcoholics and use of drugs, and according to the scholars, he isn't excluded from being a mukallaf and isn't excused for absence of mind because he himself caused it. As for the one whose unconsciousness wasn't caused by himself, like that which is caused by an illness, or has a mental illness or the one who is asleep etc., then they are not mukallafeen, (i.e. they're aren't charged with the Islamic obligations).

There are two conditions for one to enter the state of being a mukallaf, whether male or female, free or enslaved, he must be:

a) Bāligh/ to be of a mature age (i.e. having reached the age of puberty).

b) Āqil/ to be sound of mind.

The evidence for this is the hadith in which the Messenger of Allah ﷺ said: "The Pen has been lifted from three: from the child until he reaches puberty, from the sleeper until he wakes up, and from the insane until he regains his sanity.")

So the three principles are the first of the obligatory matters the Muslim mukallaf is commanded to learn, that being the Shahadatān and what is indicated by it, which is to know Allah and His right of worship and the Messenger ﷺ and his right, that he is the Messenger and servant of Allah sent with the revelation of Quran and Sunnah, and that he is sent with the religion of Islam. This is Wajib upon everyone who attributes himself to Islam to learn it, act in accordance to it and to avoid anything with nullifies or contradicts it.

And a Wajib/obligatory [matter] is what one is commanded with, in order to abide by it, which would cause one to be punished if he abandons it.

The definition of Wajib/obligatory: it is what one is commanded with in order to abide by it, which would cause him to be punished if he abandons it.

Wajib linguistically means, descending [as in the sun begins its descent (after noon), and as mentioned in the hadith, ("and Maghrib when the sun has set (i.e. descended). So wajib is that which falls upon one as a duty.

The Shar'i meaning of wajib is that it is a command from Shari'ah (so it is a command by Allah or His Messenger ﷺ for the mukallaf to abide by it, which means the mukallif is obliged to perform the commanded action and will be punished if he abandons it without a valid shar'i excuse.

("..which would cause him to be punished if he abandons it.):

It would be better had he used the term mukallaf, and had he added 'without a valid shar'i excuse', i.e., 'if he abandoned a command without a valid Shar'i reason' because at times one may leave out a wajib due to a valid shar'i excuse, like when jihad in the cause of Allah becomes Wajib as scholars have mentioned in the instance when kuffar attack an area of the Muslims, or when they begin to rule over a Muslim land with other than the Shari'ah of Allah which was once ruled by the Muslims, or when the (Muslim) army meets (the enemy) and the mukallaf witnesses this, or if the Imam/Khalifah of the Muslims calls for battle and a mukallaf witnesses all this in which case jihad becomes fardh ayn (an individual obligation) after it was fardh kifaya, as is the case today where jihad has become fardh ayn/individual obligation because the lands of the Muslims have fallen in the hands of the tawagheet apostates who rule by other than Shari'ah. In such cases, scholars have mentioned that jihad becomes fardh ayn upon every mukallaf, with the additional condition of being male and free (as some scholars have mentioned), and being able to fight etc. However, at times this obligation may fall, like one being weak and oppressed, as Allah said regarding hijrah, {Except for the oppressed among men, women, and children who cannot devise a plan nor are they directed to a way}, or in the case someone is disabled or blind and incapable of performing Jihad.

Therefore, a Wajib is best defined as, 'what a mukallaf is commanded with by Shari'ah in order to abide by it, which if abandoned without a valid shar'i excuse, the mukallaf will be punished.'

Regarding his statement, “it is the servants knowledge of his Lord, his religion and his messenger ” ﷺ

These are the three fundamental principles, and they are mentioned together so one is able to fully visualise them, then he [Muhammad bin Abdil Wahāb], took after that, each principle singularly.

So it is Wajib for anyone who attributes himself to Islam, to learn these (principles) to act upon them and to avoid all that which contradicts them from the nullifiers.

فَإِذَا قِيلَ لَكَ: "مَنْ رَبُّكَ؟" فَقُلْ: رَبِّيَ اللَّهُ الَّذِي رَبَّنِي وَرَبَّى جَمِيعَ الْعَالَمِينَ بِنِعْمَتِهِ، وَهُوَ مَعْبُودِي لَيْسَ لِي مَعْبُودٌ سِوَاهُ."

The First Fundamental Principle

So if it is said to you, "Who is your Lord?" Then say, "My Lord is Allah, who has nurtured and cherished me, and all the alamin [i.e., all of creation], with His favours and blessings. He is my ma'bud [i.e. deity whom I worship], and there is no other whom I worship beside Him."

Regarding his statement: [If it is asked of you: 'Who is your Lord?']: Ibn Atheer said in Gharib al-hadith (179/2), "Linguistically, Al-Rabb, denotes to [the Lord] and refers to [the One who gives] protection and care, and the Creator Who Nurtures. Also, [the term] Rabb denotes the Owner, Master, Organiser of affairs, Sustainer and Benefactor." [End of quote]

Even the texts of Shari'ah came with the same meaning of the term "Rab", which was known among the Arabs prior Divine Revelation, as it has been mentioned in the hadith narrated in the Sahihayn, in the wording of Bukhari);

("..he then asked the Prophet (ﷺ) about a lost camel. The face of the Prophet (ﷺ) become red and he said, "You have no concern with it as it has its water reservoir and feet and it will reach water and drink and eat from the trees . Leave it till its rab (**owner**) finds it."), meaning her owner and master. Therefore, this meaning was known among the Arabs before.

Allah Subhanahu wa ta'āla, Lord of all creation is the Creator, the Owner and He is the One who manages the affairs of livelihood, and it is He Alone عز وجل who legislates for them the laws which they must follow, and He Alone legislates all that which relates to the halal and haram matters (permissible and impermissible). Regarding all these rights, none from His creation have the right to contest Him in these because they are exclusively specific to Allah Alone who

has no partners.

Regarding his statement; *"When Rab/Lord is used in Shar'i texts, then Rab includes the meaning of Al- Uluhiyya.."*

Rab/Lord: when this name of Allah is used, (which include attributes of Al-Rububiyyah), then it also includes Al-Uluhiyyah because He is the true Ma'bud/deity worthy of worship. There is no Ma'bud in truth for the creation besides Him and everything which is worshipped beside Him is in reality worshipped falsely.

So the question includes the attribute Ma'bud (Al-Uluhiyyah) along with the perfect attributes of Al- Rububiyyah, and none of His creation have the right to contest Allah in this. This is why Allah has the sole right of Ibadah/worship Alone without any partners.

However, when [Rab/Lord] is used in Shar'i texts, then Rab includes the meaning of Uluhiyya [as will be explained later In Sha Allah].

Al- Rububiyyah refers to the (exclusive) attribute of Allah of khalq/Creator, Rizq/Provider, Mulk/Owner, Tadbeer/Manager of the Affairs of the Universe. Allah Alone is the One who created the creation Alone from non existence to existence, and He is the One who Provided for them with Sustenance and blessings Alone and He is the one who owns them and He is the One who Manages their affairs of livelihood and there is no other who is able to do this.

This is the most distinguished and most specific description of Al-Rububiyya; that being, the attributes of Khalq/Creator, Rizq/Provider, Mulk/Owner and Tadbeer/Manager of the affairs of His creation, with regards to His actions for the universe. This is the category of tawheed which even the kuffar of Quraysh acknowledged, and this is evident in many verses in the Qur'an, as Allah Azza Wa Jal said: {And if you asked them, "Who created the heavens and earth?" they would surely say, "Allāh."} [31:25] In another verse He said: {If you ask them "O Prophet" who created the heavens and the earth, they will certainly say, "The Almighty, All-Knowing did."} [43:9]

So they even knew Allah by some of His attributes like Al-Azeez (The Almighty) and Al-'Aleem (All-Knowing).

These attributes of Al- Rububiyyah are evident in the following verse:

{Say, "Who provides for you from the heaven and the earth? Or who owns [your] hearing and sight and who brings the living out of the dead and brings the dead out of the living and who arranges [every] matter?" They will certainly say, "Allāh," so say, "Then will you not fear Him?"} [10:31]

- Provides for you, (يرزقكم) : this has the attribute of being the Provider.
- Controls hearing and sight, (يملك السمع والابصار) : this has the attribute of Ownership.
- Who brings the dead out of the living, (يخرج الميت من الحي): this has the attribute of being the Creator.
- Who arranges [every] matter, (يدبر الأمر):
this has the attribute of being the Manager (of affairs of His creation).

However, eventhough they acknowledged that these attributes exclusively belong to Allah, this belief didn't enter them into Jannah because they associated others with Him in worship which was shirk in Al-Uluhiyyah, which was the common type of shirk among the people at that time.

Tawheed Al- Uluhiyyah is to single out Allah with ubudiyyah, (i.e. with worship) in a manner with humility and submissiveness which only belongs to Allah سبحانه وتعالى . Al-Rububiyyah refers to Allah's actions, while tawheed Al-Uluhiyyah refers to the actions of the servant in singling out Allah (i.e. making Him one) in worship with humility and submissiveness which belongs to no other than Allah سبحانه وتعالى , and whoever gives this type of worship to other than Allah has committed Shirk which takes him out of the fold of Islam.

The relationship between Al-Rububiyyah and Al-Uluhiyyah, ("*When they are combined..*"): this means that if the term Al-Rububiyyah comes together in text along with Al-Uluhiyyah, then it has its own meaning, which then refers to the attributes (of Allah) which are specific to Him in

that He is the Creator, Provider, Owner, and the one who arranges every affair. These are the exclusive attributes of Allah, and none from His creation can perform these except He Alone. Likewise, when Al-Uluhiyyah is combined in a context in the texts of Shari'ah, it has its own meaning, which means He Alone deserves servitude from His creation, with submission and humility in a manner which only belongs to Allah Alone. This is also the case with other terms mentioned in the Qur'an too, like Islam and Iman. When Islam is used together like in the hadith Jibril, then Islam refers to the outward actions (Shahadah, Salah, Zakah, Sawm and Hajj), and Iman refers to what is in the heart like faith in Allah, His messengers, His Books and in Qadr. However, when the terms come isolated in Shar'i texts, they refer to both inward and outward actions, as Allah said; {Indeed, the religion in the sight of Allāh is Islām.}

Here, because Islam has come isolated, it includes both inward and outward actions. Likewise, the term Iman, in the (part of the) hadith which states; ("...the Prophet (ﷺ) ordered them to do four things and forbade them from four things. He ordered them to believe in Allah Alone and asked them, "Do you know what is meant by believing in Allah Alone?" They replied, "Allah and His Apostle know better." Thereupon the Prophet (ﷺ) said, "It means: To testify that none has the right to be worshipped but Allah and Muhammad is Allah's Messenger (ﷺ). To offer prayers perfectly. To pay the Zakat (obligatory charity). To observe fast during the month of Ramadan. And to pay Al-Khumus (one fifth of the booty to be given in Allah's Cause)". [Bukhari]

Here, the Prophet ﷺ explained Iman to mean the outward actions because it was used isolated in the text.

This is in order to explain that when Ilāh and Rab are used together in text, then Ilāh has a separate meaning and Rab has a separate meaning. Then Rab (Al- Rububiyyah) refers to singling Allah Alone with regards to His actions pertaining to the universe, and Ilah (Al-Uluhiyyah) refers to singling Allah through the actions of the servant and when used together, they contain each others meaning.

So the meaning ['who is your Rab?'] becomes: 'who is your Ceator, Provider and your Ma'bud [i.e. the one you Worship]?'

After we have clarified the relationship between Al- Rububiyah and Al- Uluhiyyah, we have come to know that in reality, the question "Who is your Lord" becomes, "who is your ma'bud/deity of worship", thus Al- Rububiyya includes Al- Uluhiyyah, and this is evidenced by many verses in the Qur'an, and among them are the following;

{Say, 'O Prophet, ' "Should I seek a lord other than Allah"}

{Indeed those who have said, our Lord is Allah} [46:13]

Therefore, if Al-Rububiyyah is affirmed for Allah, then this inevitably includes Al-Uluhiyyah, thus the servant must direct all worship for Allah.

So in summary, Al- Rububiyyah is the fundamental belief and understanding that Allah is One and Unique in His actions such as creation, sovereignty, managing the affairs of the universe, while Al- Uluhiyyah is to single out Allah in worship, and is specific to the actions of the servants performed upon the heart, the tongue and the limbs.

This is the intended meaning of the question here, and not only 'Who is your Creator', because due to the word Al- Rububiyyah, the mind would wonder to that meaning only. The reason is because if the word Al-Rububiyya is mentioned alone [in text], it includes the meaning of both Al-Uluhiyyah and Al-Rububiyyah.

This is the relationship between Al-Rububiyyah and Al-Uluhiyyah with regard to [the meaning they hold], when they are combined or isolated in the text of Shar'iah. Hence it is said, when they come together [in text], they separate in meaning [i.e. each has its own meaning], and when they are mentioned isolated [in text], they combine in meaning, [i.e. they contain the meaning of the other], as is the case with the terms Islam and Iman, and faqeer/poor and miskeen/needdy.

Rather, Shaykh al-Islam Muhammad bin Abdil Wahāb mentions that if Al-Rububiyya is used alone and comes isolated in Shar'i texts, then it carries the meaning of Al-Uluhiyyah, and that is because the mushrikeen (Arabs of Quraysh at time of jahiliyya) did not disagree in the

acknowledgment of Al-Rububiyya [of Allah], as Allah Ta'āla says, *{And if you asked them, "Who created the heavens and earth?" they would surely say, "Allāh."}* [Luqman:25]

Rather, the dispute with the mushrikeen was regarding Al-Uluhiyya, which is Ibādah/worship, as he said in a beautiful statement, may Allah purify his soul: *"Know that Al-Rububiyyah and Al-Uluhiyyah sometimes come together and at times, separate [in the text of Qur'an and Sunnah], as in the statement of Allah:*

{قُلْ أَعُوذُ بِرَبِّ النَّاسِ. مَلِكِ النَّاسِ. إِلَهِ النَّاسِ}

{Say, "I seek refuge in the Rabb/Lord of mankind. The Master of mankind. The Ilāh/deity of mankind.} And it is also said, "Rabb/ Lord of the worlds", and "Ilāh of the messengers". When they are isolated, they combine [in meaning], and this also applies to the question [of the author], "Who is your Lord?". An example of this, are the terms faqeer/poor and miskeen/need, where they are referred to as two categories in the statement of Allah; {Zakāh expenditures are only for the poor and for the needy}, but in the hadith, they are referred to as one category; "...It should be collected from their rich and distributed among their poor."

Now that this fact is established, then we know that the questioning of the two angels to the person in the grave, "Who is your Lord?", in reality means, "Who is your Ilāh?", This is because the mushrikeen acknowledged tawheed Al-Rububiyya and no one was tested regarding this, as it is shown in the following statements of Allah;

{الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ بِغَيْرِ حَقٍّ إِلَّا أَنْ يَقُولُوا رَبُّنَا اللَّهُ}

{[They are] those who have been evicted from their homes without right - only because they say, "Our Lord is Allāh." }

And:

{قُلْ أَعْيَرَ اللَّهُ أَنْبِيَ رَّبًّا}

{Say, 'O Prophet, 'Should I seek a lord other than Allah.}

And:

إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَمُوا

{Surely those who say, "Our Lord is Allah," and then remain steadfast.}

So Al-Rububiyyah in these verses is in reality referring to Al-Uluhiyyah, which is not the meaning it has when it is combined (in text), so it is necessary to be aware of this matter."

[Ar-rasāil shakhsiyya, daman majmoo'a mu'alifat Shaykh - Al-Risalah Thaniyya]

His statement: Then say, "My Lord is Allah, who has nurtured and cherished me, and all the alamin [i.e., all of creation], with His favours and blessings: This means, then answer him by saying, "my Lord is Allah, the One Who Created me from nothing, (i.e. from non existence), and nurtured me with His Provisions", and the blessings of Allah (Azza Wa Jal) cannot be enumerated, as it is mentioned in His statement, {And if you should count the favours of Allāh, you could not enumerate them}. [An-Nahl:18]

Therefore, from Allah Alone is the blessing of bringing the creation into existence (from non existence), and the blessing of His nurture and Provision, and the remaining blessings both apparent and hidden, and to Him belongs the complete Al-Rububiyya.

To Allah belong the most perfect names and Lofty attributes in Al-Uluhiyyah and Al-Rububiyyah and Asmā wa Sifāt, and so Allah has the right to be worshipped, while everything other than Allah is defective in any attribute or description they possess so they do not deserve to be worshipped. When an object is deficient, it doesn't have the right to be worshipped and this is mentioned in the verses, when Prophet Ibrahim عليه السلام said to his father, {"O my father, why do you worship that which does not hear and does not see and will not benefit you at all?"}

There is evidence in this verse that whoever doesn't have the attribute of hearing, or sight, or

cannot benefit nor harm, then he cannot be worshipped.

This is the argument Prophet Ibrahim used against his people, and what is understood from the verse is that if the worshipped object have no attribute of sight nor hearing, then they cannot be worshipped, and contrary to that, to Allah exclusively belong the most perfect attributes of sight and hearing, thus He Alone is worthy of worship. There is no god but He, and there is no Lord beside Him.

Allah says; {Has there [not] come upon man a period of time when he was not a thing [even] mentioned?} Meaning, there had passed a long period of time, and eras, wherein man was not even a thing mentioned, i.e. he was non existent.

And Allah [Azza Wa Jal] says, {Ask ‘them, O Prophet’, “Who provides for you from heaven and earth? Who owns ‘your’ hearing and sight? Who brings forth the living from the dead and the dead from the living? And who arranges [every] affair?” They will ‘surely’ say, “Allah.” Say, “Will you not then fear ‘Him’?”}

This is why Allah said at the end of the verse, after the mention of His perfect attributes, {will you not then fear [Him]}, meaning, will you not then fear Allah and worship Him Alone without partners and not give any share of ibadah to the idols, stones, trees, angels etc. which you worship besides Him, because ibādah belongs to Allah Alone.

And His statement [Al- 'Alamin/Worlds]: Al- 'Alamin is plural for 'Alam, which encompasses everything [in existence] except Allah. Thus, existence is of two types, the Rab/Creator, and the marboob/creation.

Everything other than Allah is an 'Ālam, and Allah is their Rab, as Allah said, {[All] praise is [due] to Allāh, Lord of the worlds -} [Fatiha:1], so "other than Allah" includes the names and attributes of Allah which are not part of the 'Ālam. The speech of Allah is also not from the 'Ālam and therefore the phrases, "Rab al-Quran" (Lord of the Qur'an) is incorrect because it implies that the Quran is created by Allah. Rather, the Qur'an is the word of Allah and is an attribute from the attributes of Allah.

Rab means the Owner who is Unique in Al-Rububiyyah and Al-Uluhiyyah, while the marboob/creation is from the 'Ālam (created being) from the creation.

When he mentioned that the One who created the creation from non-existence and nurtured them with His blessings is Allah Alone, then that necessitates the mention of and to acknowledge, that He Alone has the right to be worshipped, having no partners, thus he [Muhammad bin Abdil Wahāb] said:

وَهُوَ مَعْبُودِي لَيْسَ لِي مَعْبُودٌ سِوَاهُ

"He is my Ma'bud/deity whom I worship, and there is no other whom I worship beside Him."

This means, Allah سبحانه is my Ilāha [the one whom I worship], and He is the one to whom I submit and humble myself with obedience, and I do not submit nor humble myself to other than He سبحانه .

Ibādah is known in two ways:

From the devotion [of the worshiper]: it is lowliness and submissiveness to Allah in obedience.

From the nature of worship itself: it is the collective name for everything that Allah loves and is pleased with, from statements and actions, both apparent and hidden.

This means that Ibādah is recognised as ibadah in two ways.

Ibadah is linguistically known as submissiveness and humility. It is said he is mu'abbad/humbled (i.e. he has become submissive because he has humbled for his master).

"It is submission and humility to Allah": which means, to submit and humble with lowliness.

"From the devotion of the worshipper": meaning, every worship which is inclusive of

submission and humility for Allah is ibadah. This is why anyone who submits and humbles himself for other than Allah, to attain closeness with devotion by worship of it has fallen into shirk, because humility is only for Allah Azza Wa Jal.

Submissiveness and humility both inwardly (with the heart) and outwardly (with the limbs) is the true Ibadah and it is not accepted (by Allah) except if done both inwardly and outwardly, upon the heart, the tongue and the limbs as Ibadah is not considered Ibadah if it is performed outwardly, without the inner, and vice versa.

"From the nature of worship itself": These are the actions by which one humbles himself, from statements and actions upon the heart, the tongue and the limbs. Ibadah, as was defined by ibn Taymiyyah, *"It (Ibadah) is a [comprehensive] term that brings together everything that Allah loves and is pleased with, from the sayings and actions, [both] inward and outward."* [Al-'Ubudiyya 44]

With this definition, Ibadah is equivalent to the general meaning of Iman. Actions which Allah loves and is pleased with, upon all levels; Asl al-Iman al-Wajib, kamal al-Iman al-Wajib and kamal al-Iman al-mustahab, upon the heart, tongue and limbs, thus includes the whole religion of Islam.

This definition of Ibadah by ibn Taymiyyah (may Allah have mercy on him): the evidence for this definition of Ibadah is the hadith of Abu Hurayrah reported in Sahih al-Bukhari, in which the Messenger of Allah ﷺ said, "Allah the Exalted has said: 'I will declare war against him who shows hostility to a pious worshipper of Mine. And the most beloved thing with which My slave comes nearer to Me is what I have enjoined upon him; and My slave keeps on coming closer to Me through performing Nawafil (prayer or doing extra deeds besides what is obligatory) till I love him. When I love him I become his hearing with which he hears, his seeing with which he sees, his hand with which he strikes, and his leg with which he walks; and if he asks (something) from Me, I give him, and if he asks My Protection (refuge), I protect him".)

("..my slave comes nearer to Me"); so Allah mentioned that the (actions and statements) by which the servant draws near to Allah are the Most beloved matters to Him, and He mentioned that the actions to draw near to Him are the means for His love for the servant.

Therefore, it has been proven that the means of drawing nearness to Him is by what He has enjoined upon the servant (of farā'idh/ordains) and the extra deeds other than what is obligatory, and these are what Allah loves and loves those who perform them.

Where did He prescribe these fardh/obligations and nawàfil/supererogatory actions?

Upon the tongue of the Messengers in what he legislated to them. This means that the worship not known by mere intellect, as it is necessary that the method of worship of Allah is obtained through the laws He prescribed, the seal of them being the Shari'ah of Muhammad ﷺ.

From this hadith, we also understand that one can only draw near to Allah by what He loves, and loves the ones who perform these actions.

From the actions which are known as worship, is that which Allah mentioned His love for, for example, in the following statements of Allah, He says:

{Indeed, Allah loves those who are constantly repentant and loves those who purify themselves."}, or He mentioned that He loves the one who does such an action, like His statement, {Surely Allah loves those who fight in His cause in 'solid' ranks..}, or something Allah specified or commanded, all of which indicates that it is Ibadah and He loves it and is Pleased with it.

This is also one of the ways we respond to the people of bid'ah/innovation. So it is said to them, what is the evidence that Allah loves and is pleased with this worship performed in this manner, because Ibadah is only known via the Messengers and the original/default (ruling) in worship is prohibition, unless there is evidence (in Shari'ah) which indicates that it is worship, and that Allah loves this and is pleased by it or he finds that the prophet or his companions performed it in such a manner. Otherwise, it is as the Messenger ﷺ said, "He who innovates something in this matter of ours (i.e., Islam) that is not of it will have it rejected (by Allah)." [Bukhari & Muslim] This is exactly what innovations are in the Deen.

Undoubtedly, the one who acknowledges Al-Rububiyyah, that Allah is the Creator, Provider, and the one who manages the affairs of the universe, he must inevitably acknowledge Al-Uluhiyyah except the one who is arrogant and stubborn.

This (order of mention) is also indicated by many verses in which Allah mentions His right of worship after His attributes of Al-Rububiyyah, like in the verse mentioned previously, Allah says, {Say, "Who provides for you from the heaven and the earth? Or who controls hearing and sight and who brings the living out of the dead and brings the dead out of the living and who arranges [every] matter?" They will say, "Allāh," so say, "Then will you not fear Him?"} [10:31]

"Then will you not fear Him?", meaning will you not single Him out and make Him One in worship.

The first obligation Allah charged His servants with is to worship Him Alone without making Shirk with Him and for this purpose He created them, as He said, {And I did not create the jinn and mankind except to worship Me.} [51:56]

The first command Allah commanded His servants with is tawheed (after Surah al-Fatiha), which is mentioned in the statement of Allah, {O mankind, worship your Lord, who created you},[2:21], and the first prohibition mentioned in Qur'an is the prohibition of Shirk which is mentioned in the statement of Allah, {Do not attribute to Allah equals while you know [that there is nothing similar to Him]}, [2:22]

With regard to the order, the mention of Al- Uluhiyyah after Al-Rububiyyah, it explains the relationship between them in terms of what it necessitates and implies, that being; acknowledgment of Al- Rububiyya necessitates the acknowledgment of Al-Uluhiyyah. Allah [Azza wa Jal] has numerously established the argument against the mushrikeen, in that they acknowledged tawheed Rububiyya but denied tawheed Uluhiyya. Ibn Katheer said regarding the statement of Allah [Azza Wa Jal]; {O mankind, worship your Lord, who created you..}, to his statement; {So do not attribute to Allāh equals while you know [that there is nothing similar to Him].} [Al-Baqarah:22]. Hence, the comprehensive meaning being; He is the Creator, Provider, Owner of the house/place and its residents, and their Provider. Then due to this, He has the right to be worshipped Alone, without associating others with Him." [End of quote]

Since He is the One who has blessed the universe with His blessings, and since all of creation is in absolute need and poverty to Him Subhānahu, then He is the One who is worthy of worship. This is the first takleef/responsibility mankind and jinn were charged with; that is the worship of Allah Alone without associating partners with Him by following the ways of the Messengers who explained this great matter, which is the purpose for which Allah created mankind and jinn, and He suffices them for their Provisions, as He said, {Indeed, Allah 'alone' is the Supreme Provider—Lord of all Power, Ever Mighty.} [51:58]

We ask Allah (Azza wa Jal) to take us from the Muslimeen and unite us with the righteous and to keep us away and our offspring from the worship of idols and grant us steadfastness upon His Deen.

وَإِذَا قِيلَ لَكَ: مَا دِينُكَ؟ فَقُلْ: دِينِي الْإِسْلَامُ وَهُوَ الْإِسْتِسْلَامُ لِلَّهِ بِالتَّوْحِيدِ وَالْإِنْقِيَادُ لَهُ بِالطَّاعَةِ، وَالْبَرَاءَةُ مِنَ الشِّرْكِ وَأَهْلِهِ

The Second Fundamental Principle:

And if it is said to you, "What is your Deen/religion?" Then say, "My religion is Islam; it is to surrender to Allah with tawheed, to submit to Him in obedience, and to disavow Shirk and its people."

Abu Muhammad al-Azdi تقبله الله continues explaining the three principles. We mentioned previously that tawheed Al-Rububiyya is to single Allah in the attributes which are specific to Him in relation to His actions for the universe, especially that of Creation, Ownership, Provider of Sustenance and the Manager of the affairs of the universe.

As for tawheed Al-Uluhiyyah, it is what the servant singles Allah in servitude through actions of worship upon the heart, tongue and the limbs.

Know that tawheed Al-Uluhiyyah includes the acknowledgment of tawheed Al-Rububiyyah, i.e., to believe that Allah Alone has the right to be worshipped because He is the Creator, Provider, Manager of the affairs of the Heavens and the Earth and everything in between.

The acknowledgment of tawheed Al-Uluhiyyah includes the acknowledgment of tawheed Al-Rububiyyah, [Sharh ibn Abi 'Izz of at - Tahawiyya 14/1], and this is because the one who worships Allah Alone is doing so because he acknowledges that He is his Creator, and He is the One disposing of and managing his affairs, and that is why he turned [i.e. directed his worship] to Him Alone. This is the relationship between Al-Rububiyya and Al-Uluhiyya.

His statement, [And if it is said to you, "What is your religion?"]:

As we have previously mentioned, some terms in Arabic carry many meanings; linguistic, Shar'i, Istilāhi (literal or technical meaning which scholars introduced based on their works) and customary meanings, depending on its usage.

Likewise, the term Deen has many meanings, and here Deen has come to mean humility and compliance, as is mentioned.

Deen also comes to mean recompense, as Allah said, {Master of the Day of Recompense}, meaning, the Day of Judgement, and is also mentioned in the statement of Allah, {will we really be recompensed.}, meaning, will we be bought forth to be compensated for our deeds.

Deen also comes to mean obedience and compliance, and this is evidenced by the statement of Allah, {And fight against them until there is no fitnah and [until] the religion [i.e., worship], all of it, is for Allah}. Shaykh al- Islam ibn Taymiyyah mentioned (in majmoo' fatawa volume 28), it means total obedience for Allah, he said, "If parts of the Deen is for Allah and parts for other than Allah, then fighting becomes wajib/obligatory, until all the Deen/religion is for Allah."

Deen also comes to mean governmental policies or a way of legislation. Allah said, {He could not have taken his brother within the religion [i.e., law] of the king except that Allāh willed.} [12:76]

Here, it means the government policies or the rulings of the king, like his ruling for the punishment of the thief, as was the case in the shari'ah of Ya'qoob bin Is'haq bin Ibrahim عليهم الصلاة والسلام, wherein the thief would not be imprisoned.

Here, (in this question), Deen has been used with the shar'i meaning, and it is what Allah has legislated upon the tongue of the messengers (may Allah's peace and mercy be upon them.)

This meaning is further supported by the statement of Allah (Azza Wa Jal), {He has ordained for you of Deen/religion what He enjoined upon Noah and that which We have revealed to you, [O Muhammad], and what We enjoined upon Abraham and Moses and Jesus - to establish the religion and not be divided therein..} [42:13]

The evidence from this verse is that Allah called the Deen that which He has ordained and

legislated upon the tongue of the Messengers who would call the people to enter it.

Likewise, it includes in its meaning; humility and compliance and obedience, because in reality the one who enters the religion of Allah, enters with obedience to Him and with compliance to His Shari'ah which He revealed to His Messenger, as He said; {Indeed, the religion in the sight of Allāh is Islām.} [3:19], meaning, the accepted Deen to Allah is Islam.

This is the second fundamental principle from the three fundamental principles, and that is to know your Deen/religion.

Linguistically, ad-Deen has many meanings [qamus al-muheet], and from its [meaning] is humility and compliance. It is said, 'I subjugated him so he submitted', i.e., I made him humble [himself] so he humbled.

According to its usage in Shar'iah: It is what Allah has legislated on the tongue of His messengers عليهم السلام .

His statement, [Then say, "My religion is Islam"] :

Islam has two usage: a general usage and a specific usage.

As for the general usage of the term Islam, which is what the author meant, it is the religion and the da'wah/Call of all the Prophets and messengers, from the first of them to the last Prophet, Muhammad ﷺ . It is: 'to surrender to Allah with tawheed, to submit to Him in obedience, and to disavow Shirk and its people.'

The general meaning of Deen/religion is that which all the Messengers came with in all eras; to worship Allah Alone and obedience to the Messenger sent, as Allah (Azza Wa Jal) said, {And We did not send any messenger except to be obeyed by the permission of Allah} [4:64]

Hence, no religion was acceptable to Allah in any given era prior the Message of the Prophet ﷺ, except by obedience to that particular Messenger, and the first of what they commanded their people was the tawheed of Allah, and to worship Him Alone without making any partners with Him, and to follow that particular Messenger.

Allah (Azza Wa Jal) informed that He sent to every nation before, Messengers. He said, {And We certainly sent into every nation a messenger, [saying], "Worship Allah and avoid ṭāghūt."}, and His statement, {And there was no nation but that there had passed within it a warner.} [35:24], and, in one of the forms of its interpretation; {And every people had a guide.} [13:7]

So He informed us that He sent messengers to all the nations, thus the hujjah/argument was established against them all through these Messengers, and entry into Islam in every time and era was by obedience to those Messengers, and the first matter they all called their people to was tawheed and obedience to follow the Messengers until the Prophet ﷺ was sent, and with his Shari'ah Allah abrogated all previous Shari'ahs. Hence, it became so, that no religion is accepted by Allah after the sending of the Prophet ﷺ, except the Deen of Islam in accordance to the Shari'ah of Muhammad ﷺ, which is evidenced by the statement of Allah, {And whoever desires other than Islam as religion - never will it be accepted from him..} So, whoever seeks a religion other than that which the Prophet Muhammad was sent with, without obedience to him nor following his teachings, never will it be accepted from him.

Some people of bid'ah and ahl al-ghuluw/extremists in takfeer think that entering Islam, or matters which enter into Asl ad-din (by which ones Islam is valid) is the worship of Allah only, and they do not enter following the Messenger ﷺ into Asl ad-din and this is incorrect because the worship of Allah Alone without partners cannot be accomplished except by following the Messenger, because with that the people enter into Islam and the Pleasure of Allah عز وجل, and Iman in the Messenger ﷺ is included in Iman in Allah.

("To submit to Him in obedience"): Iman in the Messengers is included in Iman in Allah especially Iman in Muhammad ﷺ, and this is evidenced by the hadith in Sahih al-Bukhari, ("Once a delegation of `Abdul Qais came to Allah's Messenger ﷺ and said, "We belong to such and such branch of the tribe of Rabi'ah and we can only come to you in the sacred months. Order us to do something good so that we may take it from you and also invite to it those whom we have left behind (at home)." So he said, "I order you to do four things and forbid you from four things: To believe in Allah" - and then he explained it to them "to testify that none has the right to be worshipped but Allah and that I am Allah's Messenger (ﷺ), to establish the prayers (at the stated times), to pay the Zakat (obligatory charity), to hand me the Khumus

(fifth) if you acquire spoils of war.)

The evidence derived from this hadith is that when the Prophet ﷺ explained Iman in Allah Alone, he included the testimony of 'Muhammad is the Messenger of Allah', i.e., to testify that he is the Messenger, and by following him (in what he commanded), because the Shahadah on its own without following the prophet ﷺ is not sufficient, and obedience to the prophet by establishing the prayer and giving the Zakah is also included in this.

Therefore, Iman in Allah is incomplete without the testimony of laa ilaha illallah, followed by the testimony of Muhammad al-Rasulullah, thereafter obedience to his Shari'ah by performing the Salah and paying the Zakah, all of which is included in Iman in Allah, as mentioned in the hadith.

As for the one who wishes to separate and make a distinction between the worship of Allah and between obedience to the Messenger and to follow his Deen, and claim that Asl ad-din is the worship Allah Alone and leaves out following the prophet ﷺ from it, claiming that Allah (Azza Wa Jal) can be singled out in worship without belief in the Messenger, then this is indeed the religion of Iblees, and from the sects of mu'tazila and the ghulat, (we seek refuge in Allah from this). So Iman in Allah and tawheed is not complete except by following the guidance of the prophets. Allah Azza Wa Jal has made this clear in many verses in His Book, and the only religion accepted by Allah is the Deen of Islam. Allah said, {Surely those who deny Allah and His messengers and wish to make a distinction between Allah and His messengers, saying, "We believe in some and disbelieve in others," and wish to adopt a way in between. They are indeed the true disbelievers. And We have prepared for the disbelievers a humiliating punishment.} [4:150]

So Allah mentioned that this is the way of the disbelievers, as they make distinction between the two, believing in parts without the other. This includes those who claim that one can become a Muslim Muwahhid and enter Islam without following the Messenger, and this is one of the most incorrect and false beliefs because Allah (Azza Wa Jal) did not command mankind directly Himself, but rather, He commanded them via the tongue of the prophets, as He said, {Follow, [O mankind], what has been revealed to you from your Lord and do not follow other than Him any allies. } [7:3] Thus, obedience to Allah is only complete by following that which He revealed to His Messenger ﷺ.

This is submission to Allah Alone, that being, He must be obeyed at all times with actions which He had commanded in that particular era, as He said about Nuh, {And I am commanded to be of the Muslims [i.e., those who submit to Allah]}.

The general usage of Islam, which is submission to Allah in all eras and times, is evidenced by many verses. Allah (Azza Wa Jal) said regarding Prophet Nuh, {and I have been commanded to be of the Muslims [i.e., those who submit to Allah].} This was Islam at that time; to worship Allah Alone, to follow the Prophet Nuh, and to single out Allah by the Shari'ah of Nuh, and Prophet Nuh was sent to his nation specifically, while the Prophet ﷺ was sent to all of mankind, as he said in the hadith mentioned in Shaikh al Bukhari, "Every Prophet used to be sent to his nation specifically, but I have been sent to all mankind."

So the correct religion at the time of Prophet Nuh for his people which was accepted by Allah was the religion of Islam, by worshipping Allah Alone and to abandon the shirk of idols and the likes, and to disavow it, and to follow the Shar'iah of Allah sent to Nuh, (عليه السلام)

Likewise, Allah said about Prophet Ibrahim, {And Abraham instructed his sons [to do the same] and [so did] Jacob, [saying], "O my sons, indeed Allah has chosen for you this religion, so do not die except while you are Muslims, [in 'a state of full' submission."]} This was the Shari'ah of Ibrahim, upon which his son Ishāq was, thereafter his son Yusuf, then Binyameen and Asbāt, all this from the Shari'ah of Ibrahim which was the religion of Islam, and likewise, the Shar'iah of Prophet Musa, (may Allah have mercy upon them all.)

Thus, Islam was the religion of all prophets, and so it is not possible nor imaginable, that there exists a baligh/mature āqil/sane person, who lived on this earth until he died and shall meet Allah (Azza Wa Jal) while the hujjah of the Messengers didn't reach him, or he didn't hear of it, i.e., the claim that the hujjah of the Messengers wasn't established against him because the hujjah is even established just by hearing about the Messenger, and thereafter it is upon the individual to strive and learn about (the teachings of) the particular Prophet who was sent with. Thus it is impossible that a mukallaf lived on this earth and will meet Allah while the hujjah of the Messengers, with regards to the obligation of the worship of Allah Alone without partners, and the prohibition of shirk with Him didn't reach him. This is impossible because it opposes and clashes with the texts of Qur'an and Sunnah.

Some scholars did evaluate their presence and called them ahl al-Fatrah, (i.e. the people who lived in the era between two Prophets), as ibn 'Atiyya said, i.e., they estimated that such a people may possibly exist.

However, in reality, what has been proven by the verses of the Qur'an is that no such people exist. Every hadith which has been reported regarding the examining of the people of fatrah are weak and not authentic. All that which mentions that ahl-fatrah will come to Allah on the Day of Judgment and the teachings of the Messenger didn't reach them and Allah will test them are not authentic. This is a matter of the ghayb/unseen which cannot be proven nor confirmed except through the texts (of Quran and Sunnah), and the texts regarding this are all da'eef/weak.

Why is it not conceivable that such an individual exists; who is baligh, āqil and free from that which prevents the establishment of the hujjah of the Messengers upon him, such as those with chronic impairments like blindness with insanity, severe illness or sensory loss, meaning, anything which prevents hearing, understanding and following the teachings of the Messengers whereby hujjah cannot be established? Because after Allah (Azza Wa Jal) established the hujjah through the Messengers, He made it clear that there is no hujjah for the people against Allah after He sent Messengers. He the Most High said, {[We sent] messengers as bringers of good tidings and warners so that mankind will have no argument against Allah after 'the coming of' the messengers.} [4:165] i.e., after He sent the bringers of good tidings and warners, who are the Messengers, there remains no argument for mankind against Allah, and the sending of Messengers has been completed.

So in this verse, there is evidence that every person who meets Allah after death cannot come with hujjah against Allah on the Day of Judgment, claiming that the message of the Messengers didn't reach him. Thus, every individual who will enter and be punished by the Hellfire, the Shari'ah of the Messengers did indeed reach him, as Allah (Azza Wa Jal) said, {Every time a group is cast into it, it's keepers will ask them, "Did a warner not come to you?" They will say, "Yes, a warner had come to us, but we denied and said, 'Allah has not sent down anything.'} [67:8-9]

There is clear evidence in this verse that every person who will be thrown into Hellfire and punished, the Shari'ah of the Messengers had reached him whether he is from those who shall be tormented severely, or those who will receive a lighter form of punishment such as the one against whom Allah will establish the hujjah with the mithāq/covenant, and that is Abu Talib. But because he was one of those cast into the Hellfire, he is included of those who will be asked, {Did a warner not come to you?" They will say, "Yes, a warner had come to us, but we

denied..}

Therefore, none will be punished in Hellfire, except that the hujjah of the Messengers has been established against him, and that is why the hadiths in this regard are all da'eef/weak because they oppose and clearly clash against clear verses of Qur'an; Allah said, {And there was no nation but that there had passed within it a warner.}, and He said, {and for every people is a guide.}, and He said, {And We certainly sent into every nation a messenger, [saying], "Worship Allah and avoid ṭāghūt."} and other verses which are used in evidence. Allah said, {so that mankind will have no argument against Allah after 'the coming of' the messengers.} [4:165]

Regarding those who have disabilities or sensory impairments, or anything which prevents the hujjah of the Messengers to be established against them, they will be tested on the Day of Judgement. As for the hadiths narrated regarding these, they are all da'eef/weak. However, if the hujjah of the Messengers wasn't established against them due to a decreed illness, whether it was insanity or a disability which prevents understanding or anything which prevented the establishment of the hujjah, then these people enter into the generality of the statement of Allah; {And We would never punish 'a people' until We have sent a Messenger 'to warn them'.}, which means Allah (Azza Wa Jal) will send to them a Messenger, even if it be the land and place of Gathering on the Day of Resurrection, and He will command them with whatever He wills, so whoever would reject will enter Hellfire and whoever would accept shall enter Paradise.

As for the mas'alah of Ahl al-fatrah (i.e. those who came in a period of time between two messengers), especially the period between Prophet Isa and Muhammad (عليهم الصلاة والسلام), claiming the hujjah wasn't established against the people who lived in that period, then this is incorrect. This is because the people who lived in that period, between prophet Isa and Muhamamd عليه الصلاة والسلام, the hujjah of Allah was also established against them with the Shari'ah of previous prophets, like the Shari'ah of prophet Musa, Ibrahim and Isa (عليهم الصلاة والسلام).

Here we are referring to the hujjah of Allah upon them, with regard to the wujub/obligation of tawheed and the prohibition of shirk, because the rest of the matters of Shar'iah regarding worship were indeed obscure, but the establishment of the hujjah of previous messengers had been established against them, as Allah said, {And We certainly sent into every nation a messenger, [saying], "Worship Allāh and avoid ṭāghūt."}, thus, they knew that Allah must be worshipped Alone without partners, and they also knew the prohibition of shirk. This is why whoever died upon shirk between the era of Prophet Isa and Muhammad (عليهم الصلاة والسلام) entered Hellfire.

This is evidenced by the hadith in Sahih Muslim, regarding the son of Jad'ān, A'isha reported: "I said: 'O Messenger of Allah, the son of Jad'ān established ties of relationship, fed the poor. Would that be of any avail to him?' He said: 'It would be of no avail to him as he did not ever say: 'O my Lord, pardon my sins on the Day of Resurrection.'"

Meaning, he did not repent from the kufr and shirk he committed and died upon this and entered Hellfire.

Likewise, (in evidence), is the hadith of Abu Hurayrah (may Allah be pleased with him) who said, "The Prophet ﷺ said, "I saw Amr bin Luhai Al - Khuzai dragging his intestines in the (Hell) Fire, for he was the first man who began the custom of releasing animals (for the sake of false gods).'" He was the first to invent this practice, the practice being that they would release Al-Bahira, which was an animal whose milk was spared for the idols and other deities, so no one was allowed to milk it. As-Saiba was an animal which the infidels used to set free in the names of their gods so that it would not be used for carrying anything. This person, Amr bin Luhai Al - Khuzai was also the one who bought the idols which were worshipped in the time of Prophet Nuh (عليه السلام) to Jazeera Al - Arab, and he died before the Message of Muhammad ﷺ, between the time of Isa and Muhammad (عليهم الصلاة والسلام), and yet the Prophet ﷺ saw him in Hellfire, and Allah Azza Wa Jal has clearly stated that He shall not punish with Hellfire the one upon whom the Hujjah is not established, as He said, {And We would never punish 'a people' until We have sent a messenger 'to warn them'.}

Likewise, Abdullah, the father of the prophet ﷺ, as is mentioned in the hadith in Sahih Muslim, on the authority of Anas (may Allah be pleased with him), he said; "Verily, a person said: "O Messenger of Allah, where is my father?" He said: "(He is) in the Fire". When he turned away, he (the Holy Prophet) called him and said: 'Verily my father and your father are in the Fire.'" The father of the prophet ﷺ died before his birth in the period between prophet Isa and Muhamamd (عليهم الصلاة والسلام), and he entered Hellfire. Then how did he enter Hellfire if the Hujjah of the Messengers didn't reach him, and Allah said, {And We would never punish 'a people' until We have sent a messenger 'to warn them'.} Since he entered Hellfire, this means the hujjah had most certainly been established against him otherwise Allah عز وجل wouldn't have punished him in the Hellfire.

Therefore, it is evident from these verses and ahadith, that the Hujjah of the Messengers was established against the people of Ahl al-Fatrah.

The Prophet ﷺ also made it clear in his Sunnah that there were those in this period of time,

between prophet Isa and Muhammad (عليهم الصلاة والسلام), who were upon tawheed, i.e., upon the worship of Allah Alone and who avoided shirk with the Shari'ah of the previous prophets, like Zaid ibn 'Umru bin Nufayl, who was upon the Shari'ah of prophet Ibrahim, as was mentioned in the hadith in Sahih al-Bukhari, which mentions that he went to Sham to inquire about a true religion to follow, and was guided to the religion of hanif (prophet Ibrahim) by the monks. Thereafter, (as mentioned in another hadith), he returned to Makkah and said, "O people of Quraysh! By Allah, none amongst you is upon the religion of Abraham except me."

Likewise, Waraqah ibn Nawfil died on tawheed, prior the Message of Prophet Muhammad ﷺ, and he was on the true religion of the Christians. He testified to the truthfulness of the Prophet ﷺ and promised to support him, thus entered Jannah.

These are the evidences among others, which prove that from the people of fatrah, those who died upon tawheed entered Paradise and those who died upon shirk entered Hellfire because the hujjah of the previous Messengers and their Shari'ah was established against them.

Many from among the people of bid'ah and the ignorant ones have wrongfully broadened this mas'alah based on false foundations, that Allah will not have hujjah against the people of fiatrah and they cite weak hadiths, while indeed Allah clearly said, {so that mankind will have no argument against Allah after the Messengers.} Therefore, no mukallaf (sane adult) who is free from chronic disabilities which prevent understanding have hujjah against Allah عز وجل.

They have based many masāil on this, some even claiming that some of Ahl-fatrah can become believing muwahhhideen just by their aql/intellect, even if they do not follow any Messenger, and this is false. Others claim that Zaid bin Nufail and Waraqah bin Nawfil worshipped Allah Alone, with pure tawheed through their intellect alone without following the guidance of the Messengers, and they reject clear authentic hadiths which mention that they were upon the religion of Ibrahim or the religion of true Christianity. We ask Allah to protect us all from the people of bid'ah.

He also said regarding the instruction in the bequest of prophet Ibrahim and Ya'qoob عليهم السلام : {And Abraham instructed his sons [to do the same] and [so did] Jacob, [saying], "O my sons, indeed Allāh has chosen for you this religion, so do not die except while you are Muslims, "in 'a state of full' submission."} [Al-Baqarah:132], and His statement, {And Moses said, "O my people, if you have believed in Allāh, then rely upon Him, if you should be

Muslims [i.e., submitting to Him]."} He also said regarding the news of Maseeh [Prophet 'Isa], {And [remember] when I inspired to the disciples, "Believe in Me and in My messenger [i.e., Jesus]." They said, "We have believed, so bear witness that indeed we are Muslims [in submission to Allāh]."} and he said regarding the Prophets who came aforetime, {The prophets who submitted [to Allāh] }, and other such verses.

Furthermore, it has been reported in the Sahihayn, on the authority of Abu Hurayra, [may Allah be pleased with him], that the messenger of Allah ﷺ said, "The prophets are paternal brothers; their mothers are different, but their religion is one."

After he (i.e., the author, shaykh Muhammad al Azdi) mentioned that the religion of all the Messengers was Islam, which is the general meaning of Islam, he mentions the hadith reported in the Sahihayn, on the authority of Abu Hurayra (may Allah be pleased with him), that the Messenger of Allah ﷺ said, ("The prophets are li'allāt (i.e. paternal brothers); their mothers are different, but their religion is one.")

Li'allāt, is the term used for the relationship between a man's wives, (i.e. co - wives), which means that the origin of their children is one, (i.e., the father), but the mothers are different. The Prophet ﷺ mentioned the similarity of the relationship between prophets to that of Co-wives, that the origin is one, which refers to the worship of Allah Alone, and the prohibition of Shirk, but their Shari'ahs were different with regard to the halal, haram, wajib and mustahab matters, as Allah said, {To each of you We prescribed a law and a method.} It has been reported that ibn Abbas said it means a clear way and a sunnah/practice.

So the Messengers all have different Shari'ahs, the wajib, Mustahab, halal and haram matters were different, but all have one asl/origin; that is to worship Allah Alone without making Shirk, to follow that [particular] Messenger and to believe in him.

So, even though the Shari'ah and laws of the Prophets [may Allah have mercy on them] varied, the religion was one, and that was Islam, with regard to its general meaning. [At-Tadmuriyya/70]

Explanation of the definition of Islam

His statement [Istislām/to surrender]: meaning, to submit and humble [oneself].

His statement, [lillah bit-tawheed/for Allah with tawheed]: This means to single Him out with worship Alone, associating none with Him, and to turn oneself in submission to Him Alone [in worship].

Regarding his statement, [to submit to Him in obedience]: This means to comply [with His commands].

Here, the author explains the meaning of Islam as Ibādah/worship, meaning, 'to surrender to Allah with tawheed, to submit to Him in obedience, and to disavow Shirk and its people'. The meaning of the Shahadatayn is included in these three phrases; in that Istislam is the shahadah of لا إله إلا الله / laa ilaha illallah, and (inqiyad lahu bit-tā'ah), is the establishment of the Prayer, the payment of Zakah, etc.

So his statement, "to surrender to Allah with tawheed" is the part of لا إله إلا الله / laa ilaha illallah from the Shahadah.

His statement, "to submit to Him in obedience" is the Shahadah of محمد الرسول الله / Muhammad is the messenger of Allah, because he is the one to be obeyed as he is the conveyer of the Shari'ah of his Lord, and as Allah says, {And We did not send any messenger except to be obeyed by permission of Allāh.} One can only obey Allah by following the Shari'ah brought upon the tongue of His Messengers.

His statement, ("and to disavow Shirk and its people") also enters the meaning of kufr bit-tāghut (to disbelieve in the taghut), which is the Shahadah of لا إله إلا الله.

Regarding the statement of the author, "**to submit to Allāh with outwardly apparent deeds**"; he said this because Islam is the shahadah of 'Laa ilaha illallāh Muhammad al-Rasulullah', and thereafter follow the obligations with regard to the establishment of the Prayer, the giving of Zakah, the fasting of Ramadan and Hajj to the house of Allah, as is in our Shari'ah, and all of these (outward actions) are included in the phrase; "to submit to Him in obedience."

("otherwise the servant is not a Muslim"); meaning, whoever refuses to submit to Allah and His Messenger, or says I shall obey Allah but not the Messenger is a kafir, as Allah said; {Say, "Obey Allah and the Messenger. But if you turn away - then indeed, Allah does not like the disbelievers."} [3:32]. 'Tawali' is to turn away and abandon his obedience and this is among the meanings of 'tawalli'.

Regarding his statement, [to make barā/disavow Shirk and its people]: And this [phrase is only added] to specify something after mentioning it generally, otherwise the disavowal of Shirk is included in istislām lillah bit- tawheed [to surrender to Allah with tawheed]. This is because the meaning of tawheed is; [nafi/negation], which is disavowal from Shirk, and [ithbāt/affirmation], which is to surrender to Allah with tawheed. The tawheed which is required by Shar'iah is not achieved nor actualized without these two [pillars], but the author singled barā/disavowal separately, because of its importance.

We continue the subject of the explanation of Islam, and the author (Muhammad al-Azdi, may Allah accept his soul) further explains the meaning of the statement of shaykh Muhammad bin Abdul Wahāb:

The author means that this is mentioned from the perspective of giving this matter importance, otherwise istislam lillah bi- tawheed/surrender to Allah with tawheed cannot be achieved except by making bara from Shirk and everything that is worshipped besides Allah. For everything other than Allah doesn't deserve worship, nor to be the ilah and neither that a share of worship be given to them, for Allah Subhanahu wa ta'ālā Alone is worthy of all worship, meaning He Alone deserves to be given worship with submission and humility.

So a servant cannot surrender to Allah with tawheed unless he disassociates from shirk, tawagheet, the mushrikeen and from every religion except the religion of Islam.

Here he clarifies that to surrender to Allah with tawheed necessitates bara from everything besides Allah, and from their worship because the servant is not named a Muslim unless he fully surrenders to Allah and disassociates himself from shirk, its people, the worshippers, and the actions of the worshippers itself as this is nafi/negation.

Specifying the matter before its generalization is something which is linguistically used to give

importance to the specific matter. So the specific matter is mentioned after the general one, to explain its importance or its additional specific meaning. This is like the statement of Allah: {Whoever is an enemy to Allah and His angels and His messengers and Gabriel and Michael - then indeed, Allah is an enemy to the disbelievers.} [2:98]

Jibreel and Mikaeel are from the angels and are also included in the rusul/messengers, as Allah has chosen messengers from man and from angels as He informed us in His Book. Thus Allah sends some Messengers with punishments, others with revelation and with whatever else He wills. Allah mentioned messengers/angels, while Jibreel and Mikaeel are included in them, but for additional emphasis to this hukm, especially for those Jews who had enmity and hatred for them (i.e. Mikaeel and Jibreel), Allah made clear that whoever envies them is a kafir.

Likewise here, barā was also specified after 'istislam lillah bit -tawheed' because istislam (to surrender) is general, and one cannot surrender until he fully makes bara from shirk, its people, and their worship, thereafter he becomes mustaslim lillah/one who has fully surrendered to Allah.

Barā/disavowal linguistically: is derived from [bari'], which means to get rid of [or free oneself], and to abandon it.

Shar'i meaning: to free [oneself], to abandon, hate and avoid Shirk and its people.

Here, it is necessary to address and bring to attention this mas'alah in detail, (which will also be discussed further in the book), which relates to 'kufr bit- taghut'/disbelief in the taghut and to make bara from them, which falls under two levels:

With regards to kufr bit-taghūt, there is that which is on the level of Asl al-Iman al-Wajib, the abandonment of which is kufr and takes one out of the fold of Islam. Also from it is that which is on the level of kamal al-Iman al-Wajib, the abandonment of which is fisq, a major sin but not kufr.

It is necessary to understand these matters relating to kufr bit-taghūt because due to misunderstanding this mas'alah, many have become astray in ghuluw/extremists in takfeer,

thus making takfeer of those who don't deserve it or takfeer of the fasiqeen from the muslimmeen.

Sifat/traits/aspects of kufr bit-taghūt and dealing with the taghūt and its people comes in levels in the shari'ah.

These levels or branches of kufr bit taghut, some are from Asl al-Iman al-Wajib, and some from kamal al-Iman al-Wajib (as mentioned).

It's detail is as follows:

Firstly, sifat of kufr bit-taghūt, or how to disavow/disbelieve in the taghut, Allah عز وجل has explained this in the Qur'an and Sunnah, and the majority of which has been mentioned upon the tongue of Prophet Ibrahim (عليه الصلاة والسلام), which the Muslims (the followers Prophet ﷺ) have been commanded to emulate, as Allah said: {Indeed, Abraham was a [comprehensive] leader, devoutly obedient to Allāh, inclining toward truth, and he was not of those who associate others with Allāh.} [16:120]

He also ordered that we follow his way, as He said, {Say, "Allah has told the truth. So follow the religion of Abraham} [3:95] And Allah says: {And who is better in religion than one who submits himself to Allah while being a doer of good and follows the religion of Abraham, inclining toward truth? And Allah took Abraham as an intimate friend.} [4:125]

And He made it clear that the one who abandons the millah of Ibrahim and turns away from it and is adverse to it is a fool, i.e., major foolishness/safāha kubra which takes one out of the folds of Islam. This is also mentioned in the statement of Allah; {And when they are told, "Believe as others believe," they reply, "Will we believe as the fools believe?" Indeed, it is they who are fools, but they do not know.} [2:13], and this is in reference to the munafiqeen, with major foolishness.

As for the minor foolishness, it refers to the absence of wise conduct in affairs etc., as Allah said: {And do not give the fools (i.e. weak-minded) your property, which Allāh has made a means of sustenance for you..} [4:5]

The evidence is that the one who turns away from the millah of Ibrahim, Allah has called him a fool.

From what we find in the Quran of what Allah (Azza wa Jal) has mentioned in the stories of

Prophet Ibrahim, likewise from the stories of other prophets, Allah says: {These 'prophets' were 'rightly' guided by Allah, so follow their guidance.} [6:90] And He said, {You already have an excellent example in Abraham and those with him} [60:4]

It is said, as mentioned in the tafseer of at-Tabari, regarding the statement, 'those who were with him', they were the messengers who were sent with Ibrahim with tawheed. No one believed in Ibrahim except Prophet Lut, and Prophet Ibrahim's wife Sarah. These were the Muslims and those Messengers who were with them.

Thus, we find from what has been mentioned in the stories of Ibrahim, Sifat al kufr bit-taghūt, and they are six matters/aspects:

We will mention them and clarify the level it falls under from the Deen, whether it's abandonment is kufr or fisq.

The first, with regards to how one deals with the taghut, or with everything which is worshipped beside Allah, is:

1 اعتقاد بطلان عبادة من دون الله واجتنابها

1- To believe that all worship given to other than Allah is invalid and to deem it false and to avoid it.

This is the first aspect/trait. It is that you believe their worship of others is false, and to avoid it. To believe that every worship performed for other than Allah is false, and every ma'bud/worshipped deity other than Allah is a false deity and this is a matter which takes place upon the heart, i.e., to believe this.

Thereafter, this belief necessitates that one must avoid the worship of other than Allah with the heart, the tongue and the limbs.

This aspect of belief that it is false and to avoid it is evidenced by the verse of Allah Azza wa Jal: {That is because Allah 'alone' is the Truth/ الحق and what they invoke besides Him is falsehood/باطل.} [Luqman:30] And in another verse; {That is because Allah 'alone' is the Truth and what they invoke besides Him is falsehood.} [22:62]

So Allah is the ma'bud/deity in truth, and the ilah/one who rightfully deserves worship, and everything that is worshipped other than Allah is indeed worshipped upon falsehood, whether it is a Messenger sent, a near angel, the sun, moon , stones or trees, etc.

So everything other than Allah, if it is worshipped, is worshipped falsely and not in truth because it doesn't have the right to that worship, but Allah Subhānahu wa ta'āla is indeed the only One who deserves worship. So it is necessary that one believes that every deity which is worshipped besides Allah is false. Thereafter, one must add to that, the avoidance of the worship of it because it is of no benefit that you believe that the worship of other than Allah is false, then you worship them. This belief does not benefit anyone except according the people of irja, who don't affirm nor include actions to be a part of Iman, and rule that Iman is only belief with the heart.

It is of utmost necessity that along with the belief that the worship of everything beside Allah is false, one must avoid it too.

We said the evidence for the belief that all worship of other than Allah is false, is the statement of Allah, {That is because Allah 'alone' is the Truth/ الحق and what they invoke besides Him is falsehood/باطل.} [Luqman:30] The evidence to avoid this type worship is the statement of Allah; {But those who have avoided ṭāghūt, lest they worship it, and turning to Allah [Alone] - for them are good tidings. So give good tidings to My servants.}, meaning avoided them from the perspective of Ibadah/worship of them, and Allah praised those who avoid them when He said; {and turning to Allah [Alone].}

This is the first aspect of kufr bit- taghut and it's level is from Asl al-Iman al-Wajib. This means whoever doesn't have this belief present, i.e., if he doesn't believe that all worship to other than Allah is a false ibadah, and everything which is worshipped is (an object) of falsehood, so he believes the opposite, that it is permissible or that there is nothing wrong with it, then he is a kafir who has nullified his Asl al Iman, and he didn't truly actualize Islam.

This is belief upon the heart, between oneself and Allah, but if it is made evident upon the tongue, then we rule him with kufr according to the worldly rulings, because the worldly rulings (in shariah) are based upon the apparent, upon the tongue and limbs.

Here, it is in reference to i'tiqad/belief because in reality kufr is also committed in belief and also when one doubts (the Deen). But if this is not made evident to us and all we see from him is his apparent testimony to the shahadatayn, Salah and the rituals of Islam, etc., and we didn't

see him commit a nullifier but from within his heart he views its alright to give worship to other than Allah, then he is dealt with as the munafiqeen were, i.e., they are ruled as Muslims in this world but in the akhirah, between him and Allah, he is a kafir. But if it made evident from him, by statement, and this is proven by Shari' evidence, then he is ruled a kafir in the world. With regards to it being proven by shar'i evidence, it is done by the testimony of two just witnesses or his own confession.

That was regarding the belief that the taghut and their worship is false, likewise, to avoid it. Whoever doesn't avoid Ibadah of other than Allah and he fell into the worship of others beside Him, whether by word, deed or belief, upon the heart, the tongue or limbs, then he is a mushrik and nullified his Asl al-Iman.

So it is essential that along with the belief that all worship given to other than Allah is false, one must avoid it too.

So, to avoid everything which is worshipped besides Allah is a branch from Asl al-Iman al-Wajib. And the one who doesn't fulfil this has fallen into kufr/shirk akbar, out of the fold of Islam.

البراءة منهم - 2

2- Barā'a (disassociation) from the tawāgheet.

The second aspect of kufr bit-taghūt is to make barā/disassociate from the tawagheet. This is the purpose of the text mentioned in the book. To make barā from them has originally been ordained by the Shari'ah, to be performed by way of statement (i.e., upon the tongue). Although, undoubtedly, there is a share of it upon the heart and limbs too, but here it is in reference to displaying bara with the tongue, by statement.

The evidence for this is the verse: {And [mention, O Muhammad], when Abraham said to his father and his people, "Indeed, I am disassociated from that which you worship. Except for He who created me; and indeed, He will guide me." And he made it a word remaining among his descendants that they might return [to it].} [43:26-28]

Allah demonstrates this upon the tongue of [Prophet] Ibrahim, and subhanallāh, the majority of the aspects of kufr bit-taghūt come in the form of لا اله الا الله. It comes in the part of nafi/negation and the part of ithbāt/affirmation. Instead of it being said لا اله الا الله, or kufr bit-taghūt and Iman billah, it comes in other words which illustrate the meaning of laa ilaha

illallāh, or kufr bit-taghūt and Iman billah. Hence, it comes in the nafi and ithbat form, a part which relates to Allah and a part which relates to the taghūt and all that is worshipped besides Allah.

Here, on the tongue of Prophet Ibrahim, whose millah we have been commanded to follow, he uttered (the statement) with his tongue, "Indeed, I am disassociated from that which you worship."

This relates to the لا اله الا الله part of the Shahadah (i.e., there is none who has the right to be worshipped), and this was done by way of speech while {Except for He who created me} is the part of لا اله الا الله, and this is inabah (turning) to Allah and is Iman in Allah. Thus, it has two parts, a part which relates to Allah and a part which relates to those who are worshiped besides Him from the tawagheet and others.

So Prophet Ibrahim made bara and manifested it with his tongue. This is also evident in his statement in the verse of Allah, {You already have an excellent example in Ibrahim and those with him, when they said to their people, "We totally dissociate ourselves from you and 'shun' whatever 'idols' you worship besides Allah. We reject you.} This was also a statement of the tongue as he said to his people, {We totally dissociate ourselves from you}.

Bara which is displayed by the tongue by way of statement, i.e., displaying bara from the tawagheet and mushriken by statement, it's level is from kamal al-Iman al-Wajib, meaning the one who abandons this without a valid Shar'i excuse is sinful and a fasiq.

He is a fasiq because he didn't follow the millah of Ibrahim which he has been commanded to follow while he was able to and he opposed a wajib, because to follow the way of Ibrahim is a wajib command. So if he didn't follow the way of Ibrahim by displaying bara with the tongue by way of statement/words, that he is disassociated from them and is not upon their Deen and he is able to do this without the excuse of fear or oppression from them yet he fell short and didn't do so, then he is sinful because he didn't follow the command of Allah in following the millah of Ibrahim. Why did we say it is from kamal al-Iman al-Wajib and not from Asl al-Imanal-Wajib? Because there is no evidence that the one who doesn't display it upon the tongue is a kafir. There is no evidence that the abandonment of the display of bara with the tongue nullifies ones Islam.

This is based on evidence that the prophet ﷺ, during the early Message used to conceal his da'wah until Allah revealed, {And warn, [O Muḥammad], your closest relatives.}, as it has been mentioned in Sahih al Bukhari and others, after which he warned the people of Quraysh. But

prior to that, he didn't openly display bara to the mushrikeen with the tongue and as it is well known that this was the period when they were weak and oppressed. If the abandonment of displaying bara from the mushrikeen with the tongue was kufr, then the early Muslimeen who embraced Islam wouldn't be excused unless they were under ikrah.

Likewise, (in evidence) is what Allah mentioned regarding the Mu'min/believer from the people of Pharaoh, Allah said: {A believing man from Pharaoh's people, who was hiding his faith, argued, "Will you kill a man 'only' for saying: 'My Lord is Allah,' while he has in fact come to you with clear proofs from your Lord?}

Allah عز وجل called him a Mu'min/believer while he used to conceal his Iman, i.e., he didn't manifest nor display bara to them with his tongue even though he made bara from them and hated them with his heart. So displaying bara with the tongue is a wajib from the level of kamal al-Iman al-Wajib, and is not from Asl al-Iman al-Wajib. So the one who abandons this without a valid Shar'i excuse, like being weak and oppressed, or for fear of tyranny and brutality from the kuffar is sinful and a fasiq.

He is a fasiq and sinful because he opposed a wajib shar'i command while he was able to perform it, and a wajib is only dropped due to incapability. But if he is able to do so and doesn't, then he is sinful, deserving of punishment.

Bara from the taghut with the heart is from Asl al-Iman al-Wajib. Whoever doesn't make bara from them with his heart, but rather believes that he is from them and they are from him is a kafir and this is the belief of the Munafiqeen/hypocrites as the Munafiqeen would believe that the prophet and his companions are upon misguidance and the people of shirk are on a true religion, and this is similar to the beliefs of those who don't have bara in the heart.

Thus, whoever doesn't make bara from them, but rather likes them and considers himself to be from them is a kafir, as Allah says: {You will not find a people who believe in Allāh and the Last Day having affection for those who oppose Allah and His Messenger, even if they were their fathers or their sons or their brothers or their kindred.} [58:22]

Bara of the heart (which is to have the belief that he is disassociated from them and they from him), is from Asl al-Iman al-Wajib. Therefore whoever doesn't have this present in his heart is a kafir. Likewise if this statement (i.e., absence of bara) like saying, 'I am from them and they are from me' becomes manifest on the tongue, he is a kafir as this is a statement of kufr.

This matter (i.e. the presence of bara in the heart) and the open declaration, 'I disassociate myself from you and you are disassociated from me' is a different matter. (i.e., the display of bara upon the tongue is a different matter than having its presence in the heart) as bara upon the tongue is from Kamal al Iman al-Wajib, as it is possible that one may have bara from the taghut in belief, but due to his weakness and his inability to manifest this upon the tongue by way of statement, he doesn't display it, as was the case with the early muslims in Makkah and the believer of the people of Pharaoh. One must make note of the difference between the presence of bara in the heart and its manifestation upon the tongue.

The presence of bara in the heart is from Asl al-Iman al-Wajib and the one who doesn't have the belief that he is disassociated from shirk and the Mushrikeen and those which are worshipped beside Him (عز وجل) present in his heart has not actualised Islam. As for its display upon the tongue by way of statement is from kamal al-Iman al-Wajib, but the one who abandons it due to a valid Shar'i reason is excused and the one who abandons it due to negligence is a sinful Muslim but not a kafir.

These are aspects of kufr bit-taghut, some on the level of Asl al-Iman al-Wajib and others on the level of kamal al-Iman al-Wajib, but they are all from Wajibat as they are from the Millah of Ibrahim.

3 (باللسان والجوارح) - عداوتهم بالظاهر

3- Displaying enmity with the tongue and limbs.

Enmity comes in levels:

The level which is upon the heart is hatred which is a level on its own (and will be mentioned later).

Here, we mention enmity towards the taghut upon the tongue and limbs, i.e., the manifestation and display of enmity, as Allah mentioned, {The enmity and hatred that has arisen between us and you will last forever..}

With regards to the term "arisen/began" , it means enmity has become evident and apparent upon the tongue and limbs. Note, we left out enmity upon the heart because it falls under hatred.

Enmity towards them upon the tongue (by way of statement) and limbs means to display it. This begins with exposing them and to put their falsehood and shirk to shame and that they are upon misguidance. The disbelievers consider this as enmity and Allah has informed us to take them as enemies, He said: {Verily Satan is an enemy to you, so take him as an enemy.}, and these are the shayateen/devils from both the humans and jinn. Allah commanded us to take them as enemies and have enmity towards them for the sake of Allah. Thus, enmity remains until they believe in Allah and the reason for this enmity is for the Deen and Iman and not for worldly interest.

We've stated that the display of enmity with the tongue and limbs begins by statements/words that they are upon falsehood and misguidance. However, enmity towards the taghut upon the limbs leads to destroying the tawagheet, just as Prophet Ibrahim (عليه السلام) destroyed the idols and this also leads to jihad against them with weaponry. Hence, jihad and qital/fighting enters into the aspects of kufr bit-taghūt which relates to the display of enmity towards them in jihad so that all kufr and shirk is eliminated and Allah is worshipped Alone.

As for the evidence for enmity, it is the statement of Allah (Azza wa Jal) upon the tongue of Prophet Ibrahim عليه الصلاة والسلام, when he addressed his father and his people: {He said, "Then do you see what you have been worshipping. You and your ancient forefathers? Indeed, they are enemies to me, except the Lord of the worlds.} [26: 75 - 77]

This has come in two parts as we have stated before; a part which relates to nafi/negation of the taghut, and a part which relates to ithbat/affirmation (of worship) to Allah.

The part of the verse, {Indeed, they are enemies to me}, relates to kufr bit-taghūt, while the part of the verse, {except the Lord of the worlds.}, relates to (إلا الله)/except Allah, which is Iman billah/faith in Allah. This is upon the tongue of Prophet Ibrahim عليه الصلاة والسلام, whose millah/way Allah has commanded us to follow which is a wajib, (i.e. to display enmity to them by tongue is wajib/obligatory).

The evidence to display enmity towards them with the hands/limbs is the statement of Allah regarding Ibrahim, {Then he swiftly turned on them, striking [them] with his right hand.} [37:93], i.e., Ibrahim عليه الصلاة والسلام destroyed the idols which were worshipped besides Allah عز وجل eventhough he was weak, which shows his determination. This is evidence of

enmity upon the limbs and He commanded us to follow his way. We have been commanded to display enmity towards the mushrikeen with the limbs and to destroy their shirk.

Likewise, the following statement of Allah is also evidence for displaying enmity: {You already have an excellent example in Ibrahim and those with him, when they said to their people, "We totally dissociate ourselves from you and 'shun' whatever 'idols' you worship besides Allah. We reject you. The enmity and hatred that has arisen between us and you will last until you believe in Allah alone."}, meaning; enmity and hatred for shirk, its people, the taghut and those who worship them has arisen.

This aspect, to display enmity towards them upon the tongue by statements and limbs is on the level of kamal al-Iman al-Wajib. So it is still included in the wajibat/obligatory matters, which means in the least case scenario, the one who abandons it (without a valid Shar'i excuse) is a fasiq.

However, parts of it, if abandoned may lead the perpetrator to kufr as (parts) of it is also from Asl al-Iman al-Wajib.

So, the third aspect of displaying enmity upon the tongue and limbs is from kamal al-Iman al-Wajib. The one who abandons it without a valid Shar'i excuse is a fasiq. This is why the one who abandons jihad without a valid Shar'i excuse is sinful/fasiq.

Likewise, the one who abandons the display of enmity against the taghut upon the tongue (by way of statement), while he is able to do so without fear, weakness or oppression is sinful and a fasiq because he abandoned that which Allah obligated upon him, with regards to following the millah/way of Prophet Ibrahim عليه الصلاة والسلام.

اعتزالهم 4

4- To distance oneself from them.

The fourth aspect of kufr bit-taghut which has come in the Shari'ah upon the tongue of Prophet Ibrahim and other prophets in the Qur'an and Sunnah, is to distance oneself from the taghut. This is not the same as avoiding their worship because that is mentioned in the first aspect/trait of kufr bit-taghut which is, "to believe that all worship given to other than Allah is invalid and to deem it false and to avoid it."

Here, اعتزال/to distance means to separate oneself from the places in which they worship other than Allah عز وجل, and to separate from their homelands and their dwellings and places of residence by making hijrah fi-sabilillah.

So the fourth aspect of kufr bit-taghūt is to separate from the tawagheet and their worshippers from the mushrikeen. This separation and distancing oneself from them has detail as follows:

Firstly, distancing oneself from them includes separation from their places of worship in which they worship their tawagheet or places in which they commit kufr with Allah عز وجل and honour their tawagheet and deities. It is Wajib upon the Muslim to distance himself from the places in which others besides Allah عز وجل is worshipped. However if one enters their places of worship it must be only done so with an objective permissible in Shari'ah, like to refute and deny their falsehood or to explain their shirk or to spy on them for the interest of the Muslimeen etc. However, it is Wajib, foremost and most correct that the Muslim avoids and distances himself from those places wherein they worship others besides Allah عز وجل.

The second level of distancing oneself from them is that which relates to distancing and separating oneself from their homelands and dwellings.

So the first type of اعتزال/distancing relates to distancing and separating oneself from their places of worship of tawagheet, while the second type relates to distancing and separating oneself from their places of residence and homelands, which is achieved by hijrah in the path of Allah. So hijrah for the sake of Allah is a part of kufr bit-taghūt.

The evidence for separation and distancing from them is in the verse mentioned in Surah al-Kahf, in the statement of Allah: {And when you have distanced yourselves from them and what they worship besides Allah, take refuge in the cave. Your Lord will extend His mercy to you and accommodate you in your ordeal.} [18:16]

The evidence taken from this verse is that the people of the cave separated from their people and began to live in a cave. Thus, Allah elevated and raised high their repute, and they became of those whose praise is recited in the Quran until the Day of Resurrection. They separated from their people for Allah and for tawheed so that they are able to worship Allah Alone without any partners because the majority of their people fell into shirk with Allah, so they separated from their Mushrikeen people and went to the cave far away to worship Him Alone, i.e., they made hijrah from their people.

Additional evidence for this is that which Allah mentioned on the tongue of Prophet Ibrahim عليه الصلاة والسلام, when he said: {And I distance myself from 'all of' you and from whatever you invoke besides Allah, I will 'continue to' call upon my Lord 'alone', trusting that I will never be disappointed in invoking my Lord."} [19:48]

So the first part, i.e., {And I distance myself from 'all of' you and from whatever you invoke besides Allah} is in reference to kufr bit-taghūt and bara from them, (i.e. none has the true right of worship/laa ilāha al-Haq), while the part, {I will 'continue to' call upon my Lord 'alone',} is the Iman billah/illallah part, (as mentioned previously). Here, Allah عز وجل made separation and distancing oneself from them clear upon the tongue of prophet Ibrahim, and the most greatest and superior form of distancing (oneself from them) is hijrah for the sake of Allah.

What is the level of اعتزال/distancing with regards to the Deen of the Muslim?

Regarding distancing oneself from the taghut from their places of worship is the statement of Allah: {He has already revealed to you in the Book that when you hear Allah's revelations being denied or ridiculed, then do not sit in that company unless they engage in a different topic, or else you will be like them. Surely Allah will gather the hypocrites and disbelievers all together in Hell.} [4:140]

Regarding this mas'alah, there is a difference of opinion among the scholars, whether just sitting and remaining with them without separation or disapproval is kufr, or is it necessary that there be additional evidences present which show one's agreement or approval of what is being said in the gathering.

Is the mere sitting in such a gathering considered a form of agreement and approval, or is it necessary to have additional factors which show (clear) agreement and approval. There is disagreement in this matter among Ahl Sunnah because this verse along with the hadith in Sahih Muslim caused confusion. The hadith in which the Prophet ﷺ said: ("Whoever amongst you sees an evil, he must change it with his hand; if he is unable to do so, then with his tongue; and if he is unable to do so, then with his heart; and that is the weakest form of Faith".) [Sahih Muslim]

Here, the Prophet ﷺ made it clear that the one who disapproves of an evil with his heart is a believer but he is weak in Iman.

In another hadith in the Shaihyān, on the authority of ibn Mas'ud, he said: (The Messenger of Allah (ﷺ) said, "Never a Prophet had been sent before me by Allah to his people but he had among his people, (his) disciples and companions, who followed his ways and obeyed his command. Then there came after them their successors who proclaimed what they did not practise, and practised what they were not commanded to do. And (he) who strove against them with his hand is a believer; he who strove against them with his heart is a believer; and he who strove against them with his tongue is a believer ; and beyond that there is no grain of Faith".) [Muslim]

So he also said here, *'he who strove against them with his heart is a believer'*, so the Prophet (ﷺ) testified to the Iman of the one who disapproves the evil with his heart, while the verse states not to sit with the people of shirk in one gathering if they mock and deny the verses of Allah, until they engage in another subject, because then it is alright to do so.

So they differed in the fact that does the mere sitting with them here indicate approval and consequently one becomes a disbeliever, or does the mere sitting with them doesn't necessarily indicate approval because one may disapprove of it with his heart but he sat for another reason?

Therefore, there is a difference of opinion regarding this and consequently there is difference in ruling according to each situation and individual.

However, undoubtedly, to distance oneself from them in that specific time when they commit kufr or shirk is most definitely from the Wajibāt and it is Wajib/obligatory to disapprove of what they are doing. The one who is unable to disapprove openly, then it is Wajib for him to leave the gathering whilst they are committing the acts of kufr and shirk.

With regards to the individual sitting in their gatherings, does he commit kufr by this or not, then this depends on his situation. If there is evidence apparent from him by which his condition reveals that he is in agreement and approves of what they are engaged in of kufr and shirk, and he doesn't separate from their gatherings, then he is a kafir.

But if his condition reveals that he disapproves and sat for another reason and he fell short in terms of showing his disapproval, then he is sinful, unless he has a valid Shar'i excuse, like spying on them, then it is permissible to do so, depending on the situation. Therefore, the rulings differ.

Regarding the mas'alah of اعتزال/to distance oneself, whether it is from Asl al-Iman al-Wajib or kamal al Iman al-Wajib, in relation to the aspects kufr bit-taghūt, it has the following detail:

To distance/separate from their places of shirk is wajib, but sometimes it falls under Asl al-Iman al-Wajib and at times it falls under kamal al Iman al-Wajib depending on the condition of the one who mixes in their gatherings. So the one who mixes with them and doesn't separate from them nor disapproves of them becomes a kafir if his condition reveals that he is in agreement and approval of their shirk. The one who mixes with them and doesn't separate nor distance himself from them but disapproves of it, then he is a fasiq and is sinful.

To distance/separate from them from their places of dwellings and homelands, which is to make hijrah from amongst them from dar al-kufr to dar al-Islam, and if dar al-Islam is not found then the Muslim must migrate from the dar al-kufr which is a more severe fitnah/harm to his Deen to a dar al kufr which is of a lesser harm to his Deen, as the companions migrated from Makkah to Abyssinia/Habasha, and like the Prophet ﷺ and his companions migrated from Makkah to Madinah.

To separate and distance oneself from their homelands is from kamal al-Iman al-Wajib which means the one who abandons hijrah from among the mushrikeen while he is able to do so has committed a muharram/forbidden act of fisq, but not kufr. The reason it isn't kufr is because even though some of the Muslims didn't migrate Allah called them. "believers", as mentioned in the statement of Allah: {As for those who believed but did not emigrate, you have no obligations to them until they emigrate.} [8:72]

This is evidence that hijrah from amongst them, from their homelands and dwellings to dar al-Islam, or to a dar al-kufr which is of a lesser fitnah is from kamal al-Iman al-Wajib, and the one who abandons hijrah while he is able to is sinful.

This is contrary to the claims of the misguided ones who have gone to extremes and make takfeer of those who don't make hijrah to dar al-Islam.

Allah called those who were able to emigrate to the Prophet ﷺ, but didn't do so, Allah referred to them as, "those who have believed". As for those who remained behind and didn't emigrate, they were sinful, and the Mushrikeen forced them to join the fighting against the Messenger of Allah ﷺ in the battle of Badr, some of whom the Muslims killed (as mentioned in Sahih al-

Bukhari by Ibn Abbas), Allah revealed regarding them: {Indeed, those whom the angels take [in death] while wronging themselves - [the angels] will say, "In what [condition] were you?" They will say, "We were oppressed in the land." They [the angels] will say, "Was not the earth of Allah spacious [enough] for you to emigrate therein?" For those, their refuge is Hell - and evil it is as a destination.} [4:97]

These people remained in Makkah and didn't emigrate to Madinah, and were later compelled to fight the Prophet ﷺ in order to increase the kuffar in number and they were killed amongst the mushrikeen. Thereafter, Quran was revealed regarding them, and they weren't excused with ikrah because they didn't make hijrah from amongst the mushrikeen eventhough they were able to. Allah didn't make an exception for anyone to abandon hijrah except the weak and oppressed, as He said: {Except for the oppressed among men, women, and children who cannot devise a plan nor are they directed to a way.} [4:98]

Also regarding this is the hadith in Sahih al Bukhari: (Ibn `Abbas recited:-- "Except the weak ones among men women and children," (4.98) and he said, "My mother and I were among those whom Allah had excused."), and in another narration: (My mother and I were among the weak and oppressed (Muslims at Mecca)).

Those are the excused ones about whom Allah said: {For those it is expected that Allah will pardon them, and Allah is ever Pardoning and Forgiving.} [4:99]

In conclusion, to distance oneself from their places of kufr and shirk is from the Wajibat, either from Asl al-Iman al-Wajib or from Kamal al-Iman al-Wajib, depending on the individual whereby he either becomes a kafir or is sinful.

To distance oneself from their homelands and dwellings is from Kamal al-Iman al-Wajib, the abandonment of which is fisq for those without a valid Shar'i excuse such as mentioned in the verse, meaning, those who cannot devise a plan nor are they directed to a way.

بغضهم بالقلب 5

5- Hatred for them with the heart.

This is not the same as enmity because enmity is performed upon the tongue and the limbs, as

mentioned previously. Here it means to have hatred towards them with the heart and barā/disavowal from them with the heart, which is included in having hatred for them.

The evidence is the statement of Allah Azza Wa Jal, on the tongue of Prophet Ibrahim (عليه الصلاة والسلام), {The enmity and hatred that has arisen between us and you will last until you believe in Allah alone"..} (Mumtahina: 4)

To hate them with the heart is from the aspects of kufr bit-taghūt which we have been commanded to follow and is the millah of Prophet Ibrahim (عليه الصلاة والسلام), which is to hate the kufr itself and the kuffar and shirk itself and the mushrikeen and the taghut and their worshippers, (all of them) with the heart, and it is mentioned together in this verse; {The enmity and hatred that has arisen..}

Hatred for them; it's level is from Asl al-Iman al-Wajib, which means whoever doesn't hate shirk and the mushrikeen and the tawagheet, but rather loves them and has affection for them and allies them with the heart, which is contrary to enmity and hatred, is a kafir, as Allah عز وجل informed us, {You will not find a people who believe in Allah and the Last Day having affection for those who oppose Allah and His Messenger, even if they were their fathers or their sons or their brothers or their kindred. Those - He has decreed within their hearts faith and supported them with spirit from Him.} [58:22]

So Allah عز وجل informed that there is no one who believes in Allah and the Last Day and at the same time has love and affection in his heart for those who oppose Allah and His Messenger, being of those who wage war against Allah and His Messenger with the sword/weaponry, (and it is also said it is those who wage war against Allah and His Messenger with shirk and kufr).

Therefore, these two (i.e., attributes of love for Allah and love for his enemies) cannot be combined. Those who have and show enmity to Allah and His Messenger and one has love for these people from the heart; then this nullifies his Islam.

Therefore, to have hatred in the heart for shirk and its people and the taghut and its people is from Asl al-Iman al-Wajib. Whoever abandons this, and doesn't have this present in his heart is a disbeliever, according to the interpretation of the verse mentioned above.

أعتقاد أنهم على ضلال وباطل وتكفيرهم 6

6 - To believe that they themselves are upon misguidance and to make takfeer upon them.

The sixth aspect of kufr bit-taghūt is to make takfeer upon them or to say that they are kuffar, or if we were to detail it further, it is the belief that they are upon misguidance and falsehood and to make takfeer of them, so it is both of these aspects because they differ from one another.

- The belief that they are upon misguidance and falsehood.
- To make takfeer upon them.

The belief that they are upon misguidance and falsehood means to believe that they themselves are upon misguidance and a false religion and this is the sixth aspect of kufr bit-taghūt. It is to declare takfeer upon them with the tongue (i.e. by statement, to say they are upon misguidance and to say they are upon falsehood and to declare takfeer of them.)

The evidence for this is the statement of Allah: {Fight against those who do not believe in Allah or in the Last Day and who do not consider unlawful what Allah and His Messenger have made unlawful and who do *not adopt the religion of truth* [i.e., Islam] from those who were given the Scripture - [fight] until they give the jizyah willingly while they are humbled.} [9:29]

His statement, {who do not adopt the religion of truth.} means the Deen of Islam, which means that they adopt a false religion and are upon misguidance.

As for the evidence of takfeer upon them, it is the statement of Allah; {Say, O disbelievers! I do not worship what you worship. Nor are you worshippers of what I worship. Nor will I be a worshipper of what you worship. Nor will you be worshippers of what I worship. For you is your religion, for me is my religion.} [109:1 - 6]

Here, Allah began the Surah by saying, {Say, O disbelievers.}, and He called them kafireen. i.e., it is to say that they are disbelievers.

So takfeer is a hukm shar'i/shar'i ruling and it is a name given by Shari'ah. These names "kufr" and "shirk" are all names which are known through the teachings of Shari'ah and the aql/intellect has no way of affirming or negating matters in this aspect. Takfeer, its limits, restrictions, causes, conditions, preventatives and its reasons are all known by the Shari'ah and the aql/intellect has no share in this.

Takfeer is like the ahkam/rulings of shari'ah just like the rulings of halal and haram as indeed it is Allah عز وجل who rules what He intends.

So this belief that they are upon misguidance and a false religion is evidenced by the verse mentioned above. Likewise, it has been reported in a hadith Sahih Muslim: (Amr bin 'Abasah Al-Sulami [May Allah be pleased with him] reported: "In Jahiliyya [Pre-Islamic Period of Ignorance], I used to think that the people who used to worship idols *were upon misguidance* and did not adhere to the true religion. Then I heard of a man in Makkah who was preaching a message.)

So he didn't know the shar'i name of takfeer because this is a matter known by shari'ah, but he believed that they were misguided.

The belief that they are upon misguidance and a false religion is from the level of Asl al-Iman al-Wajib, and whoever doesn't believe that the people of shirk and taghut are upon misguidance and a false religion is not a Muslim and neither does he know what Islam is.

So whoever testifies to the testimony of Laa ilaha illallāh but at the same time believes that the Jews and Christians are Muslims from another perspective or that they are upon the truth from another perspective, or other such statements from which it is understood that he doesn't believe them to be upon falsehood, then he is a disbeliever.

As for the declaration of takeer with the tongue, and we said that it is a hukm shar'i, and it is dependant upon the known detail of the ruling, (i.e., nullifier) 'whoever doesn't make takfeer of the Mushrikeen..' Whoever doesn't make takfeer of them and believes they are Muslimeen, especially the people of shirk and the taghut, then he has also nullified Asl al-Iman al-Wajib.

But there is detail in this matter, regarding the one who considers the tawagheet and people of shirk to be from the Muslims, whether he is made takfeer upon immediately, before the matter is explained to him or after it is explained to him, as there is detail in this mas'alah. Whoever doesn't rule the taghut and their worshippers with kufr and sees them as Muslims is a kafir, depending on the detail whether takfeer upon him is made immediately or after clarification.

Consequently, the belief that the Mushrikeen are upon a false religion and to make takfeer upon them is from Asl al-Iman al-Wajib. So the one who doesn't believe they are upon a false religion and doesn't make takfeer upon them, but rather believes them to be Muslims has nullified his Islam, and takfeer of him is made either before or after the hujjah is established

against him and the matter is clarified and explained to him, depending on the condition of the one who withholds takfeer of the Mushrikeen as it has further detail.

In summary, to conclude this mas'alah, we said there are the six aspects of kufr bit-taghūt, as follows:

1_ اعتقاد بطلان عبادة من دون الله واجتنابها

1- To believe that all worship given to other than is invalid and to deem it false and to avoid it. This is from Asl al-Iman al-Wajib.

2_ البراءة منهم

2- Barā'a (disassociation) from the tawāgheet upon the tongue/by statment.

This is from Kamal al-Iman al-Wajib, the abandonment of which is fisq.

3_ باللسان والجوارح -عداوتهم بالظاهر

3- Displaying enmity upon the tongue and the limbs.

The level is from Kamal al-Iman al-Wajib. Whoever abandons this (without a valid shar'i excuse) while he is able to perform it is a fasiq and sinful.

4_ إعتزالهم

4- To distance oneself from them.

To distance oneself from their places of worship, it is either from Asl al-Iman al-Wajib, or Kamal al-Iman al-Wajib, depending on the condition of the one present in their gatherings and

whether he disapproves of them or not.

As for distancing oneself from their homelands and dwellings by making hijrah, it is from Kamal al-Iman al-Wajib. Whoever abandons this without a valid Shar'i excuse is fasiq and sinful.

5_ بغضهم بالقلب

5- Hatred for them with the heart.

This is from Asl al-Iman al-Wajib. Whoever doesn't have hatred for them present in his heart, but rather loves them and allies them is a kafir as he has nullified his Islam.

6_ اعتقاد أنهم على ضلال وباطل وتكفيرهم

6- Belief that they themselves are upon misguidance and to make takfeer of them.

This is from Asl al-Iman al-Wajib. Whoever believes them to be upon a religion of truth is a kafir.

Whoever ruled them as Muslims is a kafir, and takfeer upon him is made either before explanation or after the matter is explained to him, according to the condition of the individual.

والله أعلم

Thereafter, to have enmity towards them, to make takfeer of them, to separate oneself from them and not to sit in their gatherings nor resemble or imitate them. Rather, one must disavow and disassociate oneself from each of their characteristics and traits. This is the most firm handhold of Iman; this is walā and barā/loyalty and disavowal, love and hate, and muwalāt and mu'ādāt/alliance and enmity, as Allah [Azza Wa Jal] said,

{You already have an excellent example in Abraham and those with him, when they said to their people, "We totally dissociate ourselves from you and 'shun' whatever 'idols' you worship besides Allah. We reject you. The enmity and hatred that has arisen between us and you will last until you believe in Allah alone."} [mumtahina:4]

وَالْبِرَاءَةُ مَحَلُّهَا الْقَلْبُ وَاللِّسَانُ وَالْجَوَارِحُ:

And disavowal/disassociation [from shirk] takes place upon the heart, the tongue and the limbs.

We previously mentioned the aspects/traits of kufr bit-taghūt and its relation to Asl al-Iman al-Wajib, whoever doesn't perform it, (or present a part related to it) is a disbeliever as he didn't make kufr bit-taghūt and there is that which is from kamal al-Iman al-Wajib, whoever doesn't perform it is a fasiq because he didn't follow the millah of Prophet Ibrahim عليه السلام, but he remains within the folds of Islam. All this is in reference to barā.

Abu Muhammad al-Azdi states: ("And Barā, it's place is the heart, tongue and the limbs.") We mentioned in detail, in the previous lecture and stated that barā with the heart is from Asl al-Iman al-Wajib, while barā with the tongue is from Kamal al-Iman al-Wajib.

1- Barā upon the heart: to hate the mushrikeen and shirk itself with the heart, and to detest them and to hope for their demise.

2- Barā upon the tongue: to mention by use of phrases and statements that which indicates disassociation from them and that they are disbelievers.

The evidence for this is the statement of Allah [Azza Wa Jal], {Say, "O disbelievers. I do not worship what you worship}; "Say", which means to say with your tongue. And the verse, {And [mention, O Muḥammad], when Abraham said to his father and his people, "Indeed, I am disassociated from that which you worship}. This was performed by the tongue, that he has disassociated himself from their religion.

3- Barā upon the limbs: to distant oneself from them and their shirk, to make jihad against them with the limbs, to demolish their idols and evil places of worship wherein they make shirk, and to fight them.

Regarding his statement, ("to demolish their idols and their places of worship.."), this detail is from the ijtiḥād of the brother himself.

The evidence for this is the statement of Allah; {O Prophet, strive against the disbelievers and the hypocrites and be harsh upon them.}

As for the specific meaning of Islam: it is what Allah sent His messenger Muhammad ﷺ with, and the people today may not understand anything other than this meaning of Islam.

What was mentioned previously was the general meaning of Islam which is; ("To surrender to Allah with tawḥeed, to submit to Him in obedience, and to disavow Shirk and its people.") and this was the da'wah of all the previous Messengers.

As for Islam with regards to its specific meaning, it is the message which the Prophet Muhammad ﷺ was sent with, and this is the meaning of Islam which is known to the people today, i.e., when the term Islam is used today, it refers to the Shar'iah of Muḥammad which abrogated all previous religions. As for the general usage, it refers to the religion of all previous messengers which was to istislam lillah bi tawḥeed/surrender to Allah with tawḥeed and to disbelieve in all that is worshipped beside Allah, and to believe in the Messengers. So Islam and tawḥeed for Allah is not possible (i.e., valid) without Iman in the Messengers and to follow them because Allah sent all the Messengers for the worship of Allah Alone and to disbelieve in all that which is worshipped besides Him, as He said, {And We sent not before you any messenger except We revealed to him that, "There is no deity except Me, so worship Me."}, and He said, {And We certainly sent into every nation a messenger, [saying], "Worship Allāh and avoid ṭāghūt."} [16:36]

Likewise, from the religion of the Messengers is to believe in all the Messengers who come after them.

So tawḥeed and kufr bi taghūt was not the only elements shared by the religion of the previous Messengers. Rather, for they themselves to have Iman in the Messengers was part of their religion and so the Messengers testify to the truthfulness of the other Messengers Allah sent, and to believe in them if they were sent, and this is mentioned in the statement of Allah: {And [recall, O People of the Scripture], when Allah took the covenant of the prophets, [saying],

"Whatever I give you of the Scripture and wisdom and then there comes to you a messenger confirming what is with you, you [must] believe in him and support him." [Allah] said, "Have you acknowledged and taken upon that My commitment?" They said, "We have acknowledged it." He said, "Then bear witness, and I am with you among the witnesses."} [3:81]

So Allah took mithaq/covenant from all the Messengers just as He took from them the pledge to give da'wah to tawheed, to call their people to Laa ilaha illallāh and kufr bit-taghūt. Likewise He took from them the pledge and the covenant to have Iman in all the Messengers Allah will send after them, who would also call towards what they themselves do; the call to tawheed and to disbelieve and reject the taghūt and shirk.

Shaykh al-Islam mentioned in at-Tadmuriyya: "The people in the past have disputed regarding the nations of Prophet Musa and Isa, whether they were muslims or not, but that was only a word related dispute, because the specific meaning of Islam is what Allah sent Prophet Muhammad ﷺ with, which falls under the Shari'ah of the Qur'an, and no one is upon this way except the ummah of Muhammad ﷺ. The term Islam in usage today refers to this Islam [as we know of today]. As for the general usage of Islam, it refers to every Shari'ah which Allah عز وجل sent His Prophets with, and it refers to the Islam of every nation who followed their Prophets.

Just like he said, this is only a disagreement of the term used because in reality the Quran named them Muslimeen. The followers of Prophet Musa and Isa ibn Maryam عليهم الصلاة والسلام and the followers of the prophets are all Muslimeen because they surrendered to Allah with tawheed, and submitted to him in obedience, believed in the messengers, disbelieved and rejected all that is worshipped besides Allah and disavowed shirk and the Mushrikeen. This is the Islam which all Messengers were sent with and is the general meaning of it.

As for the specific meaning of Islam, it is the Shar'iah which Muhammad ﷺ was sent with, which abrogates all previous Shari'ahs, which also calls to tawheed and kufr bit taghut and Iman in Allah and Iman in the messengers. This is the Islam known today.

So this Islam which is present today, i.e., the Shari'ah of Muhammad, Allah does not accept from anyone any religion after the sending of Muhammad ﷺ except the religion of Islam, as

Allah said: {And whoever desires other than Islam as religion - never will it be accepted from him, and he, in the Hereafter, will be among the losers.} [3:85]

It has also been reported in sahih Muslim, the Prophet ﷺ said; ("By Him in whose hand Muhammad's soul is, anyone of this people, Jew or Christian, who hears of me and then dies without believing in my message, will be among those who go to hell.")

So they would be from the people of the Fire, even if they say, 'Laa ilaha illallāh', and even if they single out Allah in worship, but if they had heard of the Messenger ﷺ and didn't believe in him, they would enter hellfire.

If it so happened that someone was found to be following the true religion of one of the previous Prophets after the Message of Muhammad ﷺ and didn't hear or know of Muhammad ﷺ, he is treated as a disbeliever according to the worldly rulings until he enters the Islam and Shar'iah of Muhammad ﷺ. He is a disbeliever because according to the Shari'ah, whoever doesn't believe in Muhammad ﷺ, he is named a kafir because he didn't believe in Muhammad ﷺ, whether it was because he was ignorant that the prophet ﷺ was sent (with the Message) and didn't hear of him, or he heard of him but didn't believe in him, because in either case, according to the shar'iah, he is named a kafir and this is his kufr due to jahl/ignorance. So not all kufr is due to opposition of the Messenger, or turning away and being stubborn as kufr can be committed due to ignorance/jahl. Allah said: {O you who have believed, do not raise your voices above the voice of the Prophet or be loud to him in speech like the loudness of some of you to others, lest your deeds become worthless while you perceive not.} [49:2]

There is evidence in this verse, that at times one may lose all his deeds and fall into kufr without him knowing, while is ignorant.

So this is regarding the mas'alah that if we estimate the existence of someone to be upon the tawheed of Allah, who believes in the previous Messengers and disbelieves all that is worshipped beside Him, but he doesn't believe in the Shar'iah of Muhammad ﷺ, whether he heard of him and didn't believe in him, or didn't ever hear of him, he is a disbeliever according to the worldly rulings in the Shari'ah of Muhammad and in accordance to our Deen.

The reason is that Muhammad ﷺ was sent to all of mankind, so his shari'ah necessitates that all of mankind believe in him, so there is no Islam after his Message except the Islam that he has been sent with.

Prior to his Message, all previous Messengers were sent to their particular nations. So Islam to those particular nations was what their Prophets were sent with, for example, the people of Thamud to whom Prophet Salih was sent, and Hud who was sent to the nation of 'Ād, and Shu'ayb was sent to Ahl Madyan (عليهم الصلاة والسلام), so Islam to those nations was to make Allah عز وجل One through the Shari'ah of that particular Prophet and to have Iman in that particular Prophet and this is the general meaning of Islam. But after the Message of Prophet Muhammad ﷺ, there is no Islam accepted in the sight of Allah and one is not named a Muslim, Mu'min, Muwahhid, Hanif, until he makes Allah one (in worship) according to the Shar'iah of Muhammad ﷺ. So the one who says I believe in Allah and Single Him in worship but I don't follow the messenger ﷺ, he is a kafir. In our shari'ah, having Iman in the Messenger ﷺ, and obedience to him, and to follow him is obligatory and enters into tahweed of Allah and Iman billah/faith in Allah, because if one believes in Allah, this inevitably necessitates that he believes in the Messenger Allah sent to him.

So it is not correct for one to claim that he believes in Allah, and at the same time disbelieves in His messenger ﷺ, or refuses to follow him, or claims that Iman in the Messengers doesn't affect the religion of the servant, as some claim that it is not from Asl ad-din.

Allah عز وجل says: {Indeed, those who disbelieve in Allah and His messengers and wish to discriminate between Allah and His messengers and say, "We believe in some and disbelieve in others," and wish to adopt a way in between -. they are indeed the true disbelievers. And We have prepared for the disbelievers a humiliating punishment.} [4: 150 -152]

So the one who makes a distinction between Allah and His Messenger, meaning, between Iman in Allah and Iman in His Messenger, is a disbeliever.

Rather, the Prophet ﷺ said in a hadith in the Sahihayn, in the hadith of ibn Abbas, where he included in Iman billah; the two testimonies/Shahadatayn and obedience to the Messenger regarding the what Allah has obligated from the pillars of Islam, as mentioned in hadith: "Once a delegation of `Abdul Qais came to Allah's Messenger (ﷺ) and said, "We belong to such and such branch of the tribe of Rabi'ah and we can only come to you in the sacred months. Order us to do something good so that we may take it from you and also invite to it those whom we have left behind (at home)." So he said, "I order you to do four things and forbid you from four things: To believe in Allah" - and then he explained it to them "to testify that none has the right to be worshipped but Allah and that I am Allah's Messenger ﷺ, to establish the prayers (at the stated times), to pay the Zakat (obligatory charity), to hand me the Khumus (fifth) if you acquire spoils of war. And I forbid from (using) Dubba, Hantam, Muqaiyyar, and Naqir (all these were utensils used for the preparation of alcoholic drinks).

So he explained Iman billah which is tahweed, and explained that it includes the Shahadah of Laa ilaha illallāh, and Iman in the Messenger ﷺ and that he is the Messenger to be obeyed, as Allah said, {And We did not send any messenger except to be obeyed by permission of Allāh.} It also includes obedience to the messenger ﷺ in that which he came with from the Shar'iah; to establish the Salah, to give Zakah, to give khummus, all this enters into the meaning of Iman in Allah Alone. Therefore, it is not correct to say tawheed doesn't include Iman in the Rasul as the ignorant ghulat claim, the ones who speak about the Deen of Allah without knowledge, that Iman in the messenger ﷺ doesn't enter into Iman billah.

Indeed the Prophet ﷺ explained the three levels of the religion of Islam; Islam, Iman, and Ihsan, and he explained the pillars of each level, in the famous hadith wherein Jibril questioned the Prophet ﷺ. He said, "O Muhammad! Tell me about Islam". He ﷺ replied, "Islam is to testify that none has the right to be worshipped but Allah, and that Muhammad ﷺ is the Messenger of Allah; that you observe Salat [prayers], pay Zakat, observe Saum [fasting] of Ramadan and perform Hajj [pilgrimage] of the House, provided you have resources of making journey to it." He replied: "You have spoken the truth." We were surprised to see that he had asked him and confirmed the correctness of the answers. He then enquired: "Tell me about Iman." He ﷺ said: "It is to believe in Allah, His angels, His Books, His Messengers and the Last Day and that you believe in preordainment [destiny], its bad and good consequences." He said, "You have spoken the truth." He then enquired: "Tell me about Ihsan." He ﷺ said, "It is to worship Allah as if you are seeing Him; and although you do not see Him, He sees you." [Narrated by Muslim from the hadith of 'Umar, may Allah be pleased with him].

The three levels of Islam; it is Islam, Iman and Ihsan, and this is in reference to the specific meaning of Islam, i.e., in the Shari'ah of Muhammad ﷺ. Indeed the scholars, when they mentioned Islam with regards to its general and specific usage, they mentioned it with conditions and limits, and that in order to enter either of the two, it necessitates adherence to the Shari'ah of the Messengers in all times, as Allah said; {And We certainly sent into every nation a messenger, [saying], "Worship Allāh and avoid ṭāghūt."} [16:36]

Here, in the hadith of Jibril, the Prophet ﷺ explained Islam to mean لا اله الا الله محمد الرسول الله, and this is the specific meaning of Islam, the Shari'ah of Muhammad ﷺ and there is no Islam after his coming except what he came with.

فَإِذَا قِيلَ لَكَ: مَنْ نَبِيِّكَ؟ فَقُلْ هُوَ مُحَمَّدٌ بْنُ عَبْدِ اللَّهِ بْنِ عَبْدِ الْمُطَّلِبِ بْنِ هَاشِمٍ، وَهَاشِمٌ مِنْ قُرَيْشٍ، وَقُرَيْشٌ مِنَ الْعَرَبِ،
وَالْعَرَبُ مِنْ ذُرِّيَةِ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ الْخَلِيلِ عَلَيْهِمَا وَعَلَى نَبِينَا أَفْضَلُ الصَّلَاةِ وَالسَّلَامِ

The Third Fundamental Principle:

And if it said to you, "who is your prophet?" Then say, "He is

Muhammad bin Abdullah bin Abdil Muttalib bin Hashim, and Hashim is from Quraysh, and Quraysh are from the Arabs, and the Arabs are from the progeny of Ismā'il ibn Ibrahim [may Allah's peace and mercy be upon them].

Regarding his statement, [And if it is said to you, "who is your Prophet?"]: This is the third Principle, and that is to know our Prophet Muhammad ﷺ .

The definition of Prophet/Nabi and messenger/Rasul, and the difference between the two:

Ibn Taymiyyah [may Allah have mercy in him] mentioned this in decisive statement, the summary of which is, as follows:

Nabi/Prophet: is the one who conveys what has been revealed to him by Allah, to a believing nation.

So divine revelation is revealed to them by Allah عز وجل regarding what they must do and they command the believers who are with them due to they having Iman in them. This is like

the people of one Shar'iah, who accept what the scholars convey to them from the Prophets, and this is why the Prophet ﷺ said, "The learned are the heirs of the Prophets."

[Narrated by Abu Dawud and at-Tirmidhi and ibn Màjah]

With regards to the hadith in Abi Dawud, (the learned are the heirs of the prophets), it is da'eef/weak as it's sanad (chain of transmission) is not authentic, but its meaning in general is true, even though the hadith itself is weak. The general meaning of the hadith is mentioned in the statement of Allah (Azza Wa Jal) : {Then We caused to inherit the Book those We have chosen of Our servants; and among them is he who wrongs himself [i.e., sins], and among them is he who is moderate, and among them is he who is foremost in good deeds by permission of Allah. That [inheritance] is what is the great bounty.} [35:32]

Therefore, every scholar or student of knowledge is an inheritor of a portion of knowledge, which is originated from Divine Revelation from Allah to His Prophets, the last of them being the Prophet ﷺ, and Allah has honoured his ummah with knowledge and has elevated the reputé of those who have been given knowledge and who call the people towards Allah with insight upon the manhaj/path and methodology of Muhammad ﷺ. Allah said: {Allah will elevate those of you who are faithful, and 'raise' those given knowledge in rank..} [58:11], and He said, {And elevated for you your reputé.} [94:4]. Allah has elevated the reputé of Muhammad ﷺ so every time Allah is mentioned during the Adhan/call to prayer, so is His messenger ﷺ mentioned.

There's a beautiful statement by some scholars, they said whoever adheres and follows the path of the prophet ﷺ and is upon his methodology, he has a share of the statement of Allah {ورفعنا لك ذكرك} {And We elevated for you your reputé.}

Meaning, Allah will elevate and raise his reputé so that people will mention him after his death even if it were to be after years or centuries, and this happens when one has sincerity in his actions, and follows the correct and true straight path of the Prophets. We see that until now, the companions of the prophet ﷺ are mentioned, and the tabi'een, and the great imams like malik, Ash-Shafi'i, and Ahmad, and Awzā'i, Sufyan Athawri and ibn 'Uyayna, Bukhari and Muslim, Ishaq ibn Rahaway etc. (رحمهم الله اجمعين), who are continued to be mentioned in praise, centuries after their death, and this is (a result) from the statement of Allah; {And We elevated for you your reputé.}

Every time the servant strictly adheres and follows the teachings of the prophet ﷺ and is from the people of knowledge and grace, especially those of knowledge, then Allah has promised the people of knowledge to elevate them in rank and that their reputé will remain mentioned

among the people and this only happens with sincerity in words and deeds and by strictly following the way of the prophet ﷺ without going into extremes.

Rasul/Messenger: is the one who conveys what Allah has revealed to him, to a disbelieving rebellious nation.

Undoubtedly, every messenger is a Prophet, but the opposite is not true. However, the differentiating factor between the two is the fact whether their nations rebelled and disobeyed them or not. It is not as some claim that the prophet/Nabi is the one to whom a Shari'ah was revealed but they were not commanded to convey it, as it would be pointless to have been inspired by a law which would remain unconveyed.

Rather, the prophets convey to their people whatever is revealed to them, and this is generally evident in the Qur'an. Allah [Azza Wa Jal] has mentioned that the prophets were also sent [to convey] as we will mention in summary from the statements of Shaykh al-Islam. Whoever wishes further detail, refer to the original book.

He said, [may Allah have mercy on him], "A Nabi/prophet is the one to whom Allah reveals (yanbi'uhu) something, and he passes on what Allah has revealed to him. If he is sent with that [message] to those who rebel against the commands of Allah upon conveyance of the message from Allah to them, then he is a Rasul. However, if he follows the shari'ah that came before him, and is not himself sent to anyone to convey the message from Allah to them, then he is a Nabi and not a Rasul. Allah [Azza Wa Jal] says, {And We did not send before you any messenger or prophet..} [Hajj:52] In His statement, "..any messenger or prophet", he mentioned the sending of both generally, and specified one of them that he is a Rasul/messenger, for this is the absolute messenger who was commanded to convey His message to those who opposed Allah, like Prophet Nuh, as it has been reported in the Sahih, that he was the first Rasul sent to the people of the earth, eventhough there were other prophets who came before him like Sheeth and Idris, and even Adam before them, [may Allah's peace be upon them all...] [Al- Nubuwwaat, 714]

Regarding the statement of Ibn Taymiyyah, ("Nabi/prophet is one who conveys what has been revealed to him by Allah عز وجل to a believing nation."), it is the most correct definition of the difference between a Nabi/Prophet and a Rasul/Messenger. There are also other definitions

which explain the difference between a Prophet and a Messenger. However, regarding this definition that he is sent, "to a believing nation", we make an addition that he is sent with the Shari'ah of a previous prophet, as the Prophet ﷺ said in Sahihayn; ("Bani Isrāil used to be ruled and guided by prophets: "Whenever a prophet died, another would take over his place. There will be no prophet after me, but there will be Caliphs who will increase in number.")

The point of evidence is that Bani Israel were ruled and guided by prophets, (Anbiya, plural of Nabi), so every time one passed away another would succeed him.

A Nabi is the one who is sent with the Shari'ah of a Prophet or a Messenger before him, and conveys it to a believing people. A Rasul/messenger is the one to whom a new Shari'ah and message is revealed and he is commanded to convey it to a disbelieving people. This is a combined definition mentioned by Muhammad al-Azdi with the addition of other definitions of the difference between a Prophet and a Messenger.

This is his statement in which he clarifies the incorrect definitions given for the difference between a Prophet and a Messenger because what is the purpose of Revelation if it was to remain with himself only, but as he said, rather the Prophets are commanded to convey the message. Allah said; { Whenever We sent a messenger or a prophet before you 'O Prophet' and he recited 'Our revelations' ..}

Here Allah said "Whenever we sent", meaning, as long as he was sent, then he was commanded to convey, so the difference only being that the Nabi conveys to a believing nation with the Shari'ah of the previous Messenger and the Rasul conveys to a disbelieving people with a new Shari'ah eventhough they are in agreement with the foundation of it; that being the worship of Allah Alone, to disbelieve in all that is worshipped besides Him and to follow and obey them.

His statement, {Whenever We sent a messenger or a prophet before you 'O Prophet' and he recited 'Our revelations' ..} is evidence which refutes the definition that a Nabi isn't commanded to convey the message because Allah said they were "sent", so as long as they were "sent", there was inevitably those present who received the Revelation.

The first Rasul was Nuh because he was the first to be sent to a disbelieving nation, calling them to tawheed after they began to worship Wadd or Suwā', Yaghūth and Ya'ūq and Nasr, while the first Nabi is Adam whose offspring were believers, to whom the Shari'ah of Adam was conveyed.

This is also evidence that Divine revelation was never completely cut off from the earth, so the hujjah of Allah remained established against the people, and when it was cut-off for a while, the hujjah of Allah remained established through the previous Shari'ahs of the Messengers.

Since the time of Prophet Adam until the Prophet Muhammad ﷺ, the Hujjah of Allah remains established against the servants after the sending of Messengers, as Allah said; {[We sent] messengers as bringers of good tidings and warners so that mankind will have no argument against Allah after the Messengers..} [4:165]

Regarding his statement, ["Then say, "he is Muhammad bin Abdullah bin Abdul Muttalib bin Hashim, and Hashim is from Quraysh, and Quraysh are from the Arabs, and the Arabs are from the progeny of Ismā'il bin Ibrahim [may Allah's peace and mercy be upon them]:

The author mentioned the name of our Prophet ﷺ and that [the lineage] goes back to Isma'eel bin Ibrahim al-khalil, [may Allah's peace and mercy be upon them].

The greatest of his attributes is that he is "Abdullahi wa- Rasauluh" [i.e. the servant of Allah and His messenger], and the meaning of "abd" is the "owned servant", which means he is owned by Allah عز وجل and ubudiyya/servitude to Allah is a specific characteristic attributed to him, as Allah said, {Is Allah not sufficient for His servant?}

Eventhough the prophet Muhammad ﷺ is a Rasul, he is also the servant of Allah, owned by Him. Allah عز وجل honoured him with Messenger ship and Prophet hood, and at the same time he is the created servant of Allah and is not a worshipped deity along with Allah عز وجل, as He said, {Is not Allah sufficient for His Servant [i.e., Prophet Muhammad (ﷺ)]?}

Regarding this, Allah said: {Exalted is He who took His Servant [i.e., Prophet Muhammad (ﷺ)] by night from al-Masjid al-Ḥarām to al-Masjid al-Aqṣā..} [17:1]

Here, Allah named him a 'servant', and there is also evidence in this that the Isra [i.e. the night journey] was made by the soul and the body and not the soul alone, but with both the soul and the body.

This means we must not be extreme [in our behaviour] towards him, not be like the Christians who elevated their Prophet to the level of Al-Uluhiyyah and Al-Rububiyyah. Rather, we believe that our Prophet ﷺ is the servant of Allah and is not the deity worshipped. Neither are we like the Jews who killed the Prophets and tried to kill Isa ibn Maryam, but we honour and revere the prophets, and we know their due rights and that they are Prophets and Messengers, which is a great position over the rest of mankind.

So we honour and revere them but at the same time we do not give any of Allah's rights of worship to them.

This is why it was mentioned in a hadith in Shaiḥ Muslim, in which the Prophet ﷺ said: ("Do not praise me as the Christians praised 'Isa bin Maryam عليه السلام. I am no more than the slave of Allah and His Messenger.")

His statement, "do not praise me.." means, do not exceed in praising me because the Christians initially started by praising Isa ibn Maryam then later they began to worship him besides Allah.

So he is the servant of Allah, with neither attributes of Al-Uluhiyyah nor Al-Rububiyyah, but he is from the chosen Messengers of Allah as He said: {Allah selects Messengers from both angels and people, for Allah is truly All-Hearing, All-Seeing.} [22:75]

He chose specific Messengers for this lofty position to convey His message to His servants and to carry this trust to whom He wills, He didn't choose everyone or anyone, even though the disbelievers at that time argued and objected as to why Prophet hood wasn't given to them and why they were not elevated to this lofty position as they were considered the great ones among the people of Quraysh and Tā'if and they had a large following and why it was given to the orphan of Makkah, Muhammad bin Abdillāh ﷺ.

Allah responded to them in His Book: {And when a sign comes to them, they say, "Never will we believe until we are given like that which was given to the messengers of Allah." Allah is most knowing of where [i.e., with whom] He places His message.} [6:124]

In the statement of Allah عز وجل, {Allah is most knowing of where [i.e., with whom] He places His message.}, there is evidence that Allah doesn't send His message through a kafir.

Their objection is also evident here in the statement of Allah: {And they said, "Why was this Qur'ān not sent down upon a great man from [one of] the two cities?"} [43:31]

The disbelievers objected and wanted to be the carriers of the message, but Allah doesn't place a disbeliever in a position of prophet hood and messenger ship.

Consequently, every Messenger who received Divine Revelation was upon Islam, upon the Shari'ah of the previously sent Messenger.

Therefore, the highest rank of the servant is exclusive ubudiyya [servitude to Allah] and Risālah/messenger - ship, and the Prophet ﷺ is the creation with the most complete of these honoured attributes. As for Al-Rububiyya and Al-Uluhiyya, they are the exclusive rights of Allah, none have a share in any of these attributes, neither a near Angel, nor a messenger sent, let alone other than them.

We mentioned before that our position with regards to the Messenger ﷺ is to be moderate, neither excessive nor negligent (in his right). Hence, neither do we despise the prophets as the Jews did when they killed some of the Messengers, and neither do we exalt them to extremes as did the Christians when they gave them the rights of Allah and began to worship them. Allah says; {It is not for a human [prophet] that Allah should give him the Scripture and authority and prophet hood and then he would say to the people, "Be servants to me rather than Allah," but [instead, he would say], "Be pious scholars of the Lord because of what you have taught of the Scripture and because of what you have studied." And he would never ask you to take angels and prophets as lords. Would he ask you to disbelieve after you had been Muslims?} [3:79 - 80]

Allah has sent them as messengers and servants and the greatest of qualities attributed to the Prophets is that they are the servants of Allah and Messengers and both are lofty positions in the sight of Allah عز وجل.

In addition, to attribute to him the characteristics of 'ubudiyya to Allah and Risālah, there is a refutation of going into extremes in his right [in glorification or praise], and also a refutation of going into extremes in negligence, by not loving, revering and following him.

The Prophet ﷺ was a warner of shirk and a caller to tawheed in Makkah, for ten years, thereafter the rest of the ordains were obligated.

He used to call towards tawheed and warn against shirk for ten years in Makkah. Here, we must add that it wasn't only tawheed he called towards in Makkah, but in these ten years, this was one of the five pillars of Islam he called towards; it was to worship Allah Alone, to disbelieve and reject what was worshipped besides Him and to follow the Prophet ﷺ. He also called towards having good manners like maintaining the ties of kinship, being good to parents, chastity, justice, to give to the near relatives and to stay away from immoralities and sins, and he would call towards general etiquettes and qualities along with tawheed. This is regarding to his early message in Makkah.

He ﷺ is the last of the prophets and messengers to be sent, and there are no prophets nor messengers after his coming, as it has been reported on the authority of Abu Hurayrah [may Allah be pleased with him], that the prophet ﷺ said, "Banu Isra'il used to be ruled and guided by the Prophets. When one Prophet died, another succeeded him; but after me there is no prophet." [Bukhari and Muslim]

He is the seal of the prophets and messengers ﷺ.

It has been narrated on the authority of Jabir bin Abdullah [may Allah be pleased him], the Prophet ﷺ said, "The similitude of mine and that of the Apostles is like that of a person who built a house and he completed it and made it perfect, except the space of a brick. People entered therein and they were surprised at it and said: 'Had there been a brick [it would have been complete in all respects]. Then Allah's Messenger ﷺ said: "I am that place where the brick [completing the building is to be placed], and I have come to finalise the chain of Apostles." [Bukhari and Muslim].

With regards to the hadith mentioned here, it means that he resembles the empty place of the brick which completes the building, being the one to seal it for he is the seal of the prophets and messengers. Then he passed away and was buried صلى الله عليه وسلم.

And then he ﷺ died, just as Allah said, {Indeed, you are to die, and indeed, they are to die.}

And this is the most important of that which has been mentioned, which explain these three fundamental principles and all Praise is for Allah Lord of the Universe.

The rights of Prophet Muhammad ﷺ

(This has been added from the question and answers section as the Shaykh advised.)

Regarding the rights of Prophet Muhammad ﷺ upon a muslim which he is obligated to fulfil, and which have been reported with evidence are:

The first: to obey him in whatever he commanded, due to the statement of Allah, {And We did not send any messenger except to be obeyed by permission of Allah.}, and His statement, {Say, "Obey Allah and the Messenger. But if you turn away - then indeed, Allah does not like the disbelievers."}, and there are many more verses in relation to this right.

The second: to avoid whatever he forbade and prohibited and to refrain from those matters. This is evidenced by the hadith mentioned in the Sahihayn in which the Prophet ﷺ said, "Do not ask me unnecessarily about the details of the things which I do not mention to you. Verily, the people before you were doomed because they were used to putting many questions to their Prophets and had differences about their Prophets. Refrain from what I forbid you and do what I command you to the best of your ability and capacity".

So whatever the prophet commanded, the believer must fulfil whatever he is able to. For example, he must fulfil all the rights of Salah as reported, so he must stand, and if he can't stand then he may sit, and if he can't sit, then he must pray while lying down (i.e. as much as one is able). One must also avoid whatever he ﷺ forbade, and this is from the rights of the Prophet ﷺ upon the muslim; to avoid whatever he prohibited.

The third: to believe in the truth of whatever he informed of. The Prophet ﷺ informed us of some matters, whether they are matters informed to us by the revelation of the quran, or matters which have been mentioned in the Sunnah, from the stories of the prophets and their nations and how those who denied them were punished, or other matters of the unseen, like the portents of the hour, both minor and major, the Dajjal, the rising of the sun from the west, or the punishment of the grave, the Sirat, the Pond, the scrolls (of deeds) which will fly etc., and all other matters of the unseen, and we must undoubtedly testify to its truthfulness and believe in them, and not to belie the Prophet in anything he ever said because Allah said about him, {Nor does he speak from his own inclination. It is not but a revelation revealed.} The matters which the Prophet ﷺ has informed us of, the origin of it is from Allah, as Allah said, {[He is] Knower of the unseen, and He does not disclose His [knowledge of the] unseen to anyone. Except messengers of His choice..} and this unseen is from Allah which he has told to His messengers.

The fourth: that Allah is not to be worshipped except with that which He legislated in accordance to the Shari'ah He sent the messenger ﷺ with. This is the fourth right of the Prophet upon us, and it is the seal of the Shari'ahs by which all previous Shari'ahs were abrogated.

The Prophet said in Sahihayn, "If anyone introduces into this affair of ours anything which does not belong to it, it is rejected.", In another version (in Muslim) it reads: "He who does an act which we have not commanded, will have it rejected (by Allah).

Thus, Allah is not worshipped except in accordance to the Shar'iah brought by Prophet Muhammad ﷺ.

The fifth: to love him more than ones own self, his parents his children and the rest of mankind, due to the hadith reported in Sahih al-Bukhari, "None of you believes till I am dearer to him than his father, his child, and all mankind."

The sixth: to emulate/follow him as much as one is able, and this is on the level of mustahab. All the previous rights are wajib, some from Asl al-Iman wajib and some from kamal al-Iman al-Wajib. However, as for the right of following his example to the best of one's ability, it is mustahab/recommended.

The seventh: also from his right from the level of Wajibat is to revere and honour him due to the statement of Allah, {That you [people] may believe in Allah and His Messenger and honour him and respect him [i.e., the Prophet (ﷺ)]}, so one must revere and honour him.

The eighth: to seek judgement from him in his life and from his Sunnah after his death. This is also from the Wajibat due to the statement of Allah, {But no, by your Lord, they will not [truly] believe until they make you, [O Muhammad], judge concerning that over which they dispute among themselves and then find within themselves no discomfort from what you have judged and submit in [full, willing] submission.}

This is from asl al Iman al wajib, thus, whoever makes tahākum/seeks judgement from other than the Prophet ﷺ, or from other than the Shar'iah he was sent with, is a kafir because Allah said to refer matters to the Prophet ﷺ, {And if you disagree over anything, refer it to Allah and

the Messenger, if you should believe in Allah and the Last Day.}

The seven matters which we mentioned above are from the wajibat, they are all Wajib:

- to obey him in whatever he commanded.
- to believe in the truth of whatever he informed.
- to avoid whatever he forbade and prohibited.
- that Allah is not to be worshipped except with that which He legislated.
- to love him ﷺ.
- to honour and revere him.
- to make tahākum to him in his lifetime and to his Sunnah after his death.

All these are mandatory/wajibat; some are from asl/foundation while others are from the wajibat.

To follow his example/emulate him is mustahab/recommended, (i.e. matters which are descriptive, not prescriptive); matters related to his description and actions, like how he would eat, drink or dress; regarding actions in which he did not command anything. This is all mustahab due to the statement of Allah, {Indeed, in the Messenger of Allah you have an excellent example for whoever has hope in Allah and the Last Day, and remembers Allah often.}

These are the rights of the prophet ﷺ upon us, on which there is evidence.

From what we have mentioned above, seven are from wajibat. Some are from Asl al-Iman al-Wajib. The ones from Asl al-Iman al-Wajib are the matters which relate to this level (of asl), and the matters which are from kamal al-Iman al-Wajib are matters which relate to kamal al-Iman al-Wajib, and to obey his commands which are mustahab, fall under the category of kamal al-Iman al-mustahab.

However, the overall general obedience, i.e., to believe that he must be obeyed is from Asl al-Iman al-Wajib. To obey his commands has an overall and a detailed view.

▪From the general overall (perspective) is to believe in the obligation of obedience to him, and whoever doesn't believe that it is wajib to obey the Prophet ﷺ in that which he has commanded is a kafir due to denial of the Qur'an.

From a detailed perspective, with regard to the same commands he commanded, there are some which are from Asl al-Iman al-Wajib, like his command of tawheed, and Salah, and his

command to avoid Shirk, magic, and kufr, and there are commands which are from kamal al-Iman al-Wajib, like his command to keep the ties of kinship, and his command to be dutiful to parents and to fight in the path of Allah and to fulfil Zakah, Hajj, and to fast etc. From these commands, there are also those which are from mustahab, like the nawafil/superegratory Salahs and fasts, or matters which he warned us from (i.e. disliked matters), like drinking while standing or for the women to follow the funeral, etc., among other disliked matters.

So obedience to him has two aspects, a general overall aspect; which means it is wajib to obey him in whatever he came with from Allah. The detailed aspect; the obedience of which depends on the category (and level) in which his command falls under, (whether it is a wajib, or a mustahab.)

▪Likewise, to avoid whatever he forbade and prohibited is also exactly the same, and has a general overall perspective and a detailed perspective, meaning it depends which category the prohibition falls under. So whoever doesn't believe that it is wajib to avoid whatever the prophet prohibited is a disbeliever. He is a disbeliever because he denied the text of Qur'an and rejected the command of Allah to obey the prophet, as Allah says {And We did not send any messenger except to be obeyed by permission of Allah} He must be obeyed in doing the commands and in avoiding the prohibitions.

From the detailed perspective, it is whatever he prohibited which nullifies the level of Asl al-Iman al-wajib, like his command to avoid Shirk, kufr and magic, and also prohibitions which nullify the level of kamal al-Iman al-Wajib, like the killing of another soul which Allah has forbidden except with due right, and the prohibition of fornication and drinking alcohol and gambling.

So to obey the prophet in the matters he prohibited which are from kamal al-Iman al-mustahab fall under kamal al-Iman al-mustahab.

▪Allah is not to be worshipped except with that which He legislated.

This also has an overall perspective and a detailed perspective.

The general overall perspective is that whoever does not believe in the obligation of worshiping Allah in accordance to the Shari'ah of Muhammad ﷺ is a disbeliever. As for the detailed perspective, the Prophet was sent with legislations which are from wajib/obligatory and mustahab. Hence, to worship Allah with other than what he came with is either a forbidden innovation or a bid'ah mukaffirah/innovation which is kufr. If he worships Allah with an act of

innovation which involves kufr or shirk, this would nullify his Asl al-Iman al-Wajib, and if he worships Allah with an innovation which is not in the Shari'ah, but it does not fall under the level of kufr or shirk, then the original ruling in this is that it is a forbidden innovation.

In summary, the one who worships Allah through a bid'ah, either falls into kufr or in a forbidden act. A bid'ah mukaffirah (bid'ah which is kufr) is like the saying that the Quran is created, or the bid'ah of denial and negation of the attributes of Allah, or the bid'ah of hullūl, (i.e., that Allah is present in the bodies of his creation), or the bid'ah of tashbeeh/similarity of Allah with his creation, or the bid'ah of Qadariyya or Jabariyya sects etc. So any bid'ah which involves kufr, it's perpetrator thus becomes a kafir.

What is bid'ah mukaffirah?

Bidah mukaffirah (innovation which is kufr), as mentioned by shaykh hafith al Hakami in Sahib Ma'āriy al- qabool, he said; "bidah which is kufr is anything by which a haram (matter) is made halal, or a halal is made haram, or denies a fardh/ordain or obligates that which is not an obligation, or denies a matter which is known in the religion by necessity, meaning a matter known by text of Qur'an and Sunnah by (qat'i/definitive proof) which is reported collectively and successively; this is called 'known in the religion by necessity.'

So, to avoid the worship of Allah through means of bid'ah mukaffirah is from the level of Asl al-Iman al-Wajib, and to worship Allah through a bid'ah which doesn't involve kufr is forbidden, thus nullifies or decreases the level of kamal al-Iman al-Wajib. It is forbidden because it is not from the guidance of the Prophet ﷺ, like chanting congregational dhikr of Allah in one voice, or reciting the fatiha over the dead etc , these are forbidden bid'ahs/innovations.

Now, in addition to this, we must know what is a bid'ah?

Bid'ah, as it was mentioned by Imam Shātibī in kitab al I'tisam; "it is a matter invented/innovated in the religion which resembles the Shar'ia, but in an exaggerated manner and the purpose of it is to draw closer to Allah and to worship him."

▪To love him more than oneself, ones parents and ones children, and this is from Asl al-Iman al-Wajib. Hence, whoever hates the Prophet is a kafir. This is love for the Prophet ﷺ on the

asl/foundational level (i.e. that love for him must be present in the heart). But if his love for the Prophet ﷺ is less than love for himself, his family or his wife or wealth, then he is sinful and this is fisq.

Therefore, the love of the Prophet has two levels; level of Asl al-Iman al-Wajib, and the level of kamal al-Iman al-Wajib, and whoever doesn't have the asl of it present is a disbeliever because of the statement of Allah عز وجل: {Whoever is an enemy of Allah, His angels, His messengers, Gabriel, and Michael, then 'let them know that' Allah is certainly the enemy of the disbelievers.}

So Allah mentioned those who have enmity to His messengers to be among the disbelievers, because hate is from enmity to the messengers. It is to hate and dislike from the heart, so whoever is void of love for him has nullified his Islam. But the one who loves him on a lesser level is a fasiq, and is not a kafir because the love for the Prophet is present, but it is on a lesser level, and this is evidenced by the verse, {Say, [O Muḥammad], "If your fathers, your sons, your brothers, your wives, your relatives, wealth which you have obtained, commerce wherein you fear decline, and dwellings with which you are pleased are more beloved to you than Allah and His Messenger and jihād [i.e., striving] in His cause, then wait until Allah executes His command. And Allah does not guide the defiantly disobedient people."}

So Allah called it fisq to love anything more than Him and His messenger

▪To believe in the truth of whatever he informed of is all from the level of Asl al-Iman al-Wajib. Whoever denies one single piece of information which has been reported by the Prophet ﷺ with a sound authentic narration is a kafir, due to the saying of Allah, {And none reject Our verses except the disbelievers.} And His saying, {And none rejects Our signs except everyone treacherous and ungrateful.}

And jahd is the denial by the tongue of what has been proven by the Shar'iah.

▪To honor and revere him is from the level of Asl al-Iman al-Wajib and kamal al wajib. So the asl/foundational level of honour for the Prophet ﷺ is from Asl al-Iman al-Wajib. Whoever does not view that he should be honoured, and mocks or belittles him is a kafir and this is from the asl/foundational level. As for the one who honours and reveres him, but not on the level that he deserves is a Muslim, but a sinful fasiq.

▪Tahākum to him in his lifetime and to his Shar'iah after his death is from Asl al-Iman al-Wajib, due to the statement of Allah, {But no, by your Lord, they will not [truly] believe until they make you, [O Muḥammad], judge concerning that over which they dispute among themselves

and then find within themselves no discomfort from what you have judged and submit in [full, willing] submission.}

So whoever turns for judgment in a matter, whether religious or a worldly matter, to a Shari'ah other than the Shari'ah of Muhammad is a kāfir. This because the asl/original is that legislation is for Allah Alone, in rulings, judgments, making things halal/permissible and haram/impermissible, all this is for Allah, and whoever turns to other rulings, like those in Tawrah, Injeel or man- made laws is a kafir.

So tahākum to him and to his Shari'ah, with the intention to seek a judgement in worldly or religious matters, or for a dispute between others is from Asl al-Iman al-Wajib, and to be pleased and to submit to his judgement.

▪To emulate him/follow his example of his actions, is mustahab/recommended according to what is most correct.

والله أعلى اعلم

الحمد لله الذي بنعمته تتم الصالحات